THE

Baptist Magazine.

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MEMOIR OF MENNO SIMON.*

THIS celebrated Reformer was born in the year 1496, in the province of Friesland, (one of the United Provinces,) in the village of Witmarsum, not far from Franeker, between Harlingen and Bolswaert. No particulars are related concerning him, during the period from his birth, till he entered on the ministry, in the Popish church, in 1524, any farther than that his education was such as was generally adopted in that age with persons designed to be priests. In his 28th year he entered on the ministry, in a village called Pinningtom, the residence of his father, where he found two other young men, of the same age with himself, and engaged in the same profession: one of them, the pastor of the village, possessed a tolerable share of learning, and both had some slight acquaintance with the sacred volume; but Menno had never touched a Bible, fearing, to use his own expression, lest he should be seduced by the perusal of the scriptures. "What a preacher," says he, "must I have been for the space of two or three years!"

After he had been engaged in the ministry about that period, he began to entertain scruples respecting the Popish doctrine of transubstantiation. Whenever he celebrated mass, he was deeply impressed with the thought, "This bread and wine cannot be the real body and blood of Christ." He imputed the impression, however, to the agency of Satan, who, he thought, thus endeavoured to seduce him from the faith of the holy church. He therefore resisted with all his might: he prayed, he confessed, he groaned, but his resistance was in vain;—

* We are indebted for this account to a valuable manuscript, written by the late Rev. Wm. Rowe, of Weymouth. We again express our wish, that the whole work could be published, of which this is a specimen, for the benefit of his widow and children.

The characters of those who, during a dark age, contributed to sweep away the rubbish of ages from the professed church of Christ, are so extraordinary, that we seize with pleasure every opportunity of exhibiting them to the notice of our readers. The subject of this Memoir was a foreign divine, contemporary with Luther, and his illustrious colleagues, and, with them, adopted the principle of the sufficiency of the scriptures in all matters of religion In our opinion, he acted much more consistently than those who, by retaining a practice which had no other foundation than the authority of the church, left their work very imperfect. MENNO SIMON rejected all human tradition in religion, and became the Founder of the Dutch Baptist Churches, which, from his name, are still called *Mennonites*.

the impression that this doctrine could not be true, remained with unabated force on his mind.

No moral change, however, at present appeared. In company with his two clerical friends, his days and nights were spent in sports, drunkenness, and the vain and unprofitable amusements common to young people of a dissipated turn. On these occasions, the scriptures were frequently introduced for purposes of sport. Menno never mentioned them but to ridicule their contents: yet so great was his ignorance, that he was unconscious of the folly and wickedness of his conduct.

In the mean time, conscience was not silent, but admonished him that he was in a wrong path. His restlessness increased; and he at length resolved to give the New Testament a serious investigation. He had not proceeded far in the interesting task, before he discovered the errors of Popery, and that transubstantiation had no foundation in the word of God. All this was effected by the instrumentality of the Bible alone, without any human aid. He acknowledges, however, that he was indebted to the writings of Luther for a more clear and decided conviction of one important truth, namely, that the omission of the commandments of men does not render a person subject to eternal death, however it may expose him to temporal punishments, and temporal death.

Menno made a daily progress in the knowledge of the scriptures. He continued to discharge his duties as parish priest, and possessed just that degree of religious feeling and conduct which led all men to speak well of him. He all at once became, in the public estimation, a preacher of the gospel, without the least tinge of heresy or fanaticism. His society was generally courted. He was admired as a preacher, and commended as a religious man. The world loved him, and (it is his own declaration) he loved the world.

About this time, a person named Sicke Snyder, one of the thousands who suffered under the name of Anabaptists, was beheaded at Lewarden. Till now, Menno had heard of no other baptism than that of infants; and it was with no small surprise that he heard of the firmness with which the martyr adhered to his sentiments, and of his preferring an ignominious death on the scaffold to the dereliction of this article of his creed.

The insight into the word of God, which Menno already possessed, and the light which had shone upon him, whilst searching the divine oracles upon the subject of the mass, had freed him from the trammels of Popish bigotry, and had destroyed his resistance to the force of truth. His mind was become open to conviction; and the fact which had occurred before his eyes, of a person suffering martyrdom for sentiments on baptism different from those generally maintained, suggested an immediate and sedulous investigation of the scriptures respecting that ordinance. The issue may easily be conjectured: he could find no trace of Pædobaptism in the Bible; and was thus convinced that two of the sacraments of his church were unscriptural.

He immediately held a conversation with the pastor who has been already mentioned. The subject underwent a long discussion; and our young advocate for baptism, although entirely igno-

rant of the arguments employed by the Baptists of that age, in support of the practice, but with only the New Testament in his hand, obliged his friend to confess that pædobaptism had no foundation in the Bible.

Afraid, however, of placing too much dependence on his own judgment, though supported by the word of God itself, he searched the writings of some of the ancient fathers, and found that they defended the opinion which he suspected to be untenable, upon this ground, that "the baptism of infants washed them from the defilement of original sin." The inconsistency of this position with the scriptures, stimulated him to continue his research. Convinced that the opinion of the ancients ascribed that efficacy to baptism, which is possessed only by the blood of Christ, he consulted the Reformers, and especially Luther, who had by this time risen into celebrity. The information which he gained from this quarter was not more satisfactory; it being the opinion of Luther, that "infants were to be baptized on their own faith, infused into them at baptism." He could neither reconcile this opinion with the scriptures, nor conceive it to be possible that infants, destitute of reason, should possess faith.

From Luther he turned to Bucer, who taught that infants should be baptized, in order that "they might be the more diligently watched, and that they might be instructed in the ways of the Lord." This argument appeared to him to be merely human, and unsupported by the scriptures.

He then applied to Bullinger, who directed him, in vindication of pædobaptism, to the Abrahamic covenant, and to circumcision; the former of which was made with infants, and the latter administered to them. The application of these things to infant-baptism, he could not reconcile with that view of the nature and subjects of baptism, which he had acquired by reading the New Testament.

So far from removing his scruples concerning pædobaptism, these discordant opinions of the different leaders in the Reformation heightened them. He saw that they differed widely on the point, and therefore was confirmed in his sentiment, that both Papists and Protestants were mistaken, and that the Baptist, who had so lately suffered in defence of his opinions, had truth and scripture on his side.

No improvement, however, had at present taken place in his character, except a slight one in morals only. He was still the slave of a love of popularity, and laboured with the greatest ardour to obtain and preserve the praise of men. Being invited, about this time, to exercise the priestly office in Witmarsum, the place of his nativity, worldly gain, and an increase of popularity, were the motives which induced him to embrace the invitation. "There," says he, "I preached, and said much from the word of God, but without any influence from the Spirit, or any proper affection for the souls of men; and I made, by these sermons, many young persons, like myself, vain boasters, and empty talkers; but they had very little concern for spiritual things." He had a considerable acquaintance with the word of God; but he says, "I entered with ardour into the indulgence of youthful lusts, and, like the generality of persons of similar

pursuits, sought exclusively after gain, worldly appearance, the favour of men, and the glory of a name."

Thus it appears, that his just views of both the ordinances of the gospel were acquired by reading the scriptures, and meditation upon them, whilst his heart remained unsanctified. They were attained, as he himself observes, by the mere grace of God, and by the illumination of his Spirit, and not by means of any seductive arguments used by sectaries, as his enemies falsely represented. "I hope," adds he, "that I write the truth, and do not seek vain glory. If I received help from any one in making farther advance in truth, I give God eternal thanks for the same."

The manner in which he was brought to a reception of the distinguishing tenets of his party, should be borne in mind by the reader, as it will account for the ardour with which he maintained his peculiarities of sentiment, as well as remove the stigma which his enemies endeavoured to fix upon him, by charging him with having derived his views of baptism from the insurgents of Munster.

There are two opinions concerning the origin of the Baptists. The first, maintained by themselves, is, that the apostles, and first Christians, were Baptists; that infant baptism, and infant communion, were early corruptions, which rose up together, and which were gradually introduced together into the church; that there has been, however, a succession of persons from the apostolic age, who have confined baptism to believers; and that the great body of the Waldenses, (and not the Petrobrussians and Henricians only, as some have thought,) were Antipædobaptists.* They farther say, that the Waldenses being dispersed, by persecution, all over Europe, great numbers of them settled in the Netherlands, long before the time of Menno, and that the Dutch Baptists before him were these very Waldenses. It is certain, that the Dutch Baptists, like the Waldenses, maintained the unlawfulness of oaths, and of war; and asserted, that passive obedience is incumbent upon Christians. They also agreed with them, in maintaining that Christians ought not to be civil magistrates, but should consider themselves as strangers and pilgrims upon the earth; and that Christian ministers ought not to receive a stipend. They resembled them also in their boldness in reproving vice, in their love to each other, in their humility, in their contempt of the world, in the simplicity and purity of their manners, in the plainness of their dress, and in many other particulars.

Their adversaries, on the other hand, maintain, that they are descended from the insurgents of Munster. This insurrection of the German boors, or peasants, (as well as several former ones before the Reformation,) was occasioned by the intolerable oppression of their lords, against whom Luther inveighed, saying, that they deserved to be dethroned by God; at the same time exhorting the poor peasants to submit. A few ambitious and designing men, of considerable talents, joined their standard, and became their leaders. Some of these were Baptists, and many of the insurgents came over to their

* See the Works of Herman Schyn, Mehrning, D. T. Twiscke, T. V. Braght, &c.

sentiments. They became wild and frantic enthusiasts, and ran into the greatest excesses, until the insurrection was quelled. In their character and principles they very much resembled the fifth-monarchy men, especially Venner and his followers, in 1661, all of whom were Pædobaptists, except one individual.* This observation reflects no dishonour upon the Pædobaptists: it only shows that wicked and mad enthusiasts have been, in some way or other, connected with every denomination; and that the Baptists are no more disgraced by the insurrection of Munster, than the Pædobaptists by that of Coleman-street; or, than wise and rational Episcopalians by the high-church mobs of Sacheverel, and of Birmingham.

To return to Menno:—his convictions at length became irresistible. "What shall I do?" he was accustomed to exclaim; "If I continue in this state, and do not, to the utmost of my ability, expose the hypocrisy of false teachers, and the impenitent and careless lives of men; their depraved baptism and supper, with their other superstitions; what will become of me?" These convictions ended in true conversion and repentance.

It was impossible for him long to maintain his communion with the church of Rome: it continued but nine months after his conversion. He writes as follows: "God then stretched out to me his parental hand, and imparted to me such a degree of his Spirit, that I voluntarily made a surrender of my reputation, and of the honour which I had acquired among men, together with all my Popish abominations, my mass, my pædobaptism, my ungodly life, and all my worldly prospects, and determined to spend my life in poverty, bearing the cross of Christ. In my feeble measure, I feared God. I sought for pious men, and found some, though but few who were equally distinguished for the soundness of their opinions, and the ardour of their zeal. Thus, gentle reader, did my gracious God, by his rich grace towards me, a miserable sinner, draw me to himself. It was He who filled my heart with inquietude; it was He who renewed me in the spirit of my mind; it was He who humbled me in his fear, who made me in some measure acquainted with himself, who drew me from the path of death, and who introduced me into the communion of his saints, in the narrow path that leadeth to life. To Him be the praise for ever. Amen."

After passing about a year in the society of a small, but faithful, band of Christians, employing himself chiefly in writing and reading, he received an unexpected visit from six or eight persons, of one heart and mind with himself, who had been deputed to him by a society of pious persons, of the same spirit and sentiments. These worthy people besought him affectionately, and with great earnestness, to be their pastor.

This invitation threw him into no small perplexity. On the one hand, he was deterred from accepting it by a sense of his own incompetency, ignorance, timidity, and feeble constitution; by his knowledge of the wickedness and tyrannical disposition of the world; by the existence of numerous and powerful parties in the religious world; and by the

* See Ivimey's History of the Baptists, Vol. I. p. 309.

severe trials which were then connected with the preaching of the gospel. But there were motives in the other scale which preponderated. These were, the excellent character of these pious men, their poverty, and their urgent entreaty that he would accede to their request.

After earnest prayer, therefore, to God, he accepted the invitation; upon which event he makes the following reflections: "I have no connexion with the Munsterites, nor with any other seditious sect, as has been slanderously reported; but though unworthy, was called to this office by a people who confessed Christ and his word, and who passed their lives in penitence and the fear of God, serving their neighbours in love; a people who bore their cross, and sought the salvation and good of all men; who loved righteousness and truth, and detested injustice and wickedness."

His ministry was attended with great success. "God rendered," says he, "the form of his church so beautiful, and invested its members with such invincible fortitude, that not only many stubborn and haughty sinners were brought to supplicate for mercy, the incontinent became chaste, the drunken sober, the churl bountiful, the cruel benign, and the impious devout; but they likewise bore a glorious testimony to the truth which they professed, manifesting the greatest constancy in surrendering their fortunes, their liberties, and their lives."

"To promote this great object," adds he, "it has been necessary for me to endure, with my poor and feeble wife, and my infants, during a period of eighteen years, numerous and various anxieties, burdens, griefs, afflictions, miseries, and persecutions, living in every place in poverty, in fear, and in perpetual hazard of a cruel death. While other preachers have reposed themselves on beds and pillows of down, we have generally been compelled to conceal ourselves in secret hiding-places. Whilst they have been indulging themselves at feasts for the celebration of marriages and of births, we have been alarmed by the barking of our dogs, fearing lest some persecutor should be at our doors. While they have been saluted by every one as doctors, masters, and gentlemen, we have been compelled to hear ourselves saluted as Anabaptists, house-preachers, seducers, and heretics, and greeted in the name of the devil. In a word, whilst they have been remunerated for their labours with annual stipends, and good days, our stipend has been the fire, the sword, and a cruel death. In this anxiety, poverty, wretchedness, and hazard of life, I, an unworthy man, have to this day, faithfully discharged the ministry of the Lord. I hope also that, by his grace, I shall continue to discharge it to his praise till the day of my death. This statement has been extorted from me, since preachers on every hand calumniate me, and I am accused, without any shadow of truth, of having been called to this ministry by a seditious and nefarious sect. Let him who fears God, read and judge."

In the year 1543, which was about six years after his leaving the Romish church, a placard was circulated throughout West Friesland, promising not only pardon, but the favour of the Emperor, the freedom of the country, and a reward of a hundred Caroli-guilders, to any one

who should deliver up Menno Simon, to be tortured and executed. Being thus in daily expectation of arrest and death, he obeyed the injunction of the gospel, and, tearing himself from his flock, left his country. His first flight was to the city of Wismar, in the duchy of Mecklenburg; but he was soon known there, and compelled to seek another refuge. There were many remarkable interferences of Providence in his favour, of which the following was one: An informer stipulated with the magistrates of Wismar, that, if a certain sum of money were advanced to him, he would either deliver Menno into their custody, or forfeit his own life. The money was accordingly paid. In the first attempt, he failed: the second time, as the informer was going, with an officer, to apprehend him, Menno unexpectedly sailed by them, in a boat: the informer saw him, but had not power to point him out to the officer; upon which, Menno seeing his danger, rapidly advanced, leaped on shore, and escaped from their hands. The informer involuntarily exclaiming, "See, the bird is escaped;" the officer was in a rage, because he had not pointed him out sooner: his reply was, "My tongue was held, so that I could not speak." The magistrates, not satisfied with this apology, executed the condition of the engagement, and the poor wretch forfeited his life.

Whilst Menno was deliberating to what place he should next direct his course, his uncertainty was terminated by the following circumstance: The lord of Fresenberg, a territory between Hamburg and Lubeck, had frequently visited the Netherlands, and had witnessed the persecution of the Baptists by the Romish clergy. He not only pitied them, but he tolerated and acted kindly towards those who were driven, by persecution, from different parts.

Although this nobleman was originally of a cruel disposition, and on that account, an object of general dread, he persisted in affording them his patronage. The archbishop of Kiel, and after that the king of Denmark interfered, to prevent it: the latter even commanded him to expel them; but he always found the means of avoiding the mandate. Hence the pious Baptists fled thither, from all quarters, and quickly formed a church. This district had been hitherto inhabited only by boors, or peasants, who were the property of their lord.—Among the refugees, were many ingenious artisans, and some persons of property; in consequence of which many trades were set up, the country became flourishing, there was a great influx of inhabitants, and Baptist churches were established, and ministers settled over them.

It was to this district that Menno determined to retreat. He safely arrived at it, and settled in a village, called Wüstenfelde, where he enjoyed protection during the remainder of his life, which he devoted to the gospel ministry.

The patronage of Menno and his friends was continued by this nobleman, not only from motives of humanity, but from a perception, that it was his interest to protect them. He levied on each householder an annual tax of a rix-dollar, equal to four shillings and sixpence of our money. This contribution made them consider the country as their home; whilst the smallness of the tax attached them to it, and increased their

zeal for the interests of their worthy protector, who thus became to Menno, and his friends, what the Elector of Saxony had been to Luther and his colleagues. And, notwithstanding the displeasure of the neighbouring nobility and clergy, which soon followed, and a prohibition, on the part of his Danish majesty, of the toleration of these strangers, this nobleman continued, till his death, the protection which he had promised to afford them.

The active mind of Menno soon undertook the accomplishment of those plans, for the good of his fellow-creatures, which his heart dictated. One of these was the establishment of a printing-press, by means of which, he published the grounds of his faith, a defence of himself against Gellius Faber, Martin Micron, and John á Lasco, and various other works. A neighbouring nobleman came upon him by surprise, and seized his press; but his patron collected together his vassals, and compelled the invader to surrender it to its owner.

This great man, after a life of ardent zeal and indefatigable industry, died January 15, 1561; and, according to the custom of the primitive Christians, in the times of persecution, was buried in his own garden.

With respect to his character, Mosheim, who evidently wrote under the influence of violent prejudice against the Baptists, says, "He had the inestimable advantage of a natural and persuasive eloquence, and his learning was sufficient to make him pass for an oracle in the eyes of the multitude. He appears, moreover, to have been a man of probity, of a meek and tractable spirit, gentle in his manners, pliable and obsequious in his commerce with persons of all ranks and characters, and extremely zealous in promoting practical religion and virtue, which he recommended by his example, as well as by his precepts. A man of such talents and dispositions could not fail to attract the admiration of the people, and to gain a great number of adherents wherever he exercised his ministry." Vol. IV. p. 456.

(To be continued.)

THE GREAT PHYSICIAN.

To the Editors of the Baptist Magazine.

WALKING, lately, into a village, to publish the glad tidings of salvation, I passed by the Bedford Hospital. On enquiry, I found that it had been built principally by the munificence of the late Mr. Whitbread and his father. Surely, thought I, multitudes of the most wretched of the human race, restored to health and vigour, and returning to the bosom of their families, shall bless their memory, and praise the great Giver of all good, who put it into their hearts, to erect, for the most benign of purposes, this noble structure. Am I wrong in supposing, that, as succeeding generations revolve, this great work, which they have done, shall be told for "a memorial" of them? I think not.

In imagination, I roamed from ward to ward—administered consolation to multitudes of the afflicted—and perused the records of the institution;—and I really presented earnest supplications to the Father of mercies, that the sorrows of those who now inhabited the pile, might be removed and sanctified to their everlasting benefit.

The sight of this admirable building awakened a train of thought, which, to myself, was highly interesting. I was forcibly reminded of the large hospital, which it is my duty continually to visit, filled with persons exceedingly afflicted, either with moral or natural infirmities, and in many instances, with both. I, too, have my daily rounds of observation and exertion. Not, indeed, that I cure any of my patients by my own care or skill; no, my constant experience proves to me, that I can do nothing of any importance, without the presence and blessing of my adorable Master. Hence, I am perpetually on my watch, and never pass many hours without affectionately and earnestly presenting some of the cases of the wretched to his kind regards. Perhaps, though I have nothing to record respecting myself, worthy of your notice, you would be gratified to hear a little of my Master. But, to say the truth, I know not how, (and it is a frequent subject of grief to me,) sufficiently to commend him: yet the subject is a favourite one, and I cannot dismiss it without sending you a faint outline of his incomparable person I despair of ever seeing a *full-length* portrait of him. Vandyke, or Reynolds, might here fail, without injury to their fame. I have never yet met with any colours which could possibly do justice to the subject. I mean to attempt only a slight sketch of a part of his distinguished character; and you will perceive that I shall be led, naturally, to speak chiefly of his admirable skill and excellencies as a physician. All other physicians are absolutely nothing, and can do nothing without him. Though surpassing in dignity the most illustrious monarchs who have ever filled a throne; yet, such is his *amazing condescension*, that if the poorest, and the meanest, and the most unworthy of my patients, humbly solicits him to visit them, he is sure to do it. I never knew him, (and it has been my happiness to serve him for some years,) reject a single petition. Moreover, any of them who do indeed sincerely and earnestly desire that he would undertake to heal them, and who are willing to be guided solely by his directions and prescriptions, are certain of finding him ready to attend to their request. In multitudes of cases, he has visited the wretched unsolicited, and conferred on them the greatest favours, Isa. lxv. 1. O, he is so *tender-hearted* that you would never forget, could you but be an eye-witness, the affection with which he gathers the poor suppliants in his arms, and lays them in his bosom! He is evidently so touched with a feeling of their infirmities, that I do verily believe his whole heart is made up of kindness and love. He is so *free and generous*, that he charges nothing for the most extraordinary cures; and he invites, in the most liberal manner, all who have any desire to possess the substantial blessings he alone can bestow, to come to him with holy confidence. You will see that this is the case, if you will peruse the *Standing Orders*, which it is my duty frequently to publish, of the institution. The following most encouraging sentences are an extract:—"Come unto me, all ye that labour, and are heavy laden, and I will give you rest. Whosoever cometh to me, I will in no wise cast him out. Ho! every one that thirsteth, come ye to the

waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price." His *faithfulness* is such, that he is always as good as his word; and never yet relinquished a poor creature, whom he undertook to heal, without accomplishing the work. So great is *his love*, that to remove every obstacle which prevented the restoration to health, and the eternal welfare, of perishing multitudes, he once willingly subjected himself to unparallelled humiliation and suffering, Lam. i. 12. The sacrifice which he made, on that ever-memorable occasion, not to "be thought of without tides of joy; not to be mentioned without shouts of praise," cannot be estimated. Of this only I am sure, that Peruvian mines are not, for a moment, to be mentioned, in comparison with the immense treasures which my Master has most willingly and joyfully expended for the welfare of the miserable, 2 Cor. viii. 9. Ever since sorrow entered into the world, my dear Master has been employed in its alleviation and cure. He is "the same yesterday, to-day, and for ever;" and his *power* is so great, that multitudes of the very "dead hear his voice," and come forth at his bidding from their graves, John, v. 25. But time would fail me to tell of his boundless excellencies.

You must know, that my Master has a multitude of establishments for doing good to the wretched, and exterminating evil, similar to that which I superintend. An account is kept of all the remarkable transactions which occur, (and they are not a few;) and, when the whole of the sublime plan is accomplished, they shall be published for the perusal of an admiring universe. I do assure you, for I frequently examine the volumes, that there are pieces of history, already written, which are truly astonishing. My Master has very commonly raised persons to health, whom no other physician could possibly heal. People so afflicted with the palsy, that they could not walk a single step, have been made whole by his word, Matt. ix. 1—7. A woman, who was diseased with an issue of blood for twelve years, and who had spent all her property, and was grown worse, came behind him, and touched only the hem of his garment, and was restored to perfect health, Matt. ix. 20. A miserable creature too, who had his dwelling among the tombs; who had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him, and always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones; when my Master saw him, he had compassion on him, and said, "Come out of him, thou unclean spirit!" and he obeyed his mandate, and the poor creature sat down at the feet of his Deliverer, clothed, and in his right mind, Mark, v. 1—16. There was a certain man also, who had an infirmity thirty and eight years, and had been long lying at a medicinal pool, vainly expecting a cure; as soon as my Master saw him, he said to him, "Rise, take up thy bed and walk!" and immediately the man was made whole, and took up his bed and walked, John, v. 1—9. Once, I recollect, as he came near the gate of a certain city, there

was a dead man carried out, the only son of his mother, and she was a widow; and when my Master saw her, he said unto her, "Weep not!" and he came and touched the bier, and they that bare him stood still; and he said, "Young man, I say unto thee, arise!" and he that was dead sat up, and began to speak; and he delivered him to his mother, Luke, vii. 11—17. I send you these instances as specimens and proofs of the infinite skill of the great Physician, whom I have the honour to serve. I could most readily enlarge my list with an account of blind people, some of them born blind, to whom he made a present of sight —of lame people, whom he enabled to walk—of lepers, whom he cleansed—of the deaf, whom he caused to hear his gracious voice—and of the very dead, whom he raised, Luke, vii. 22.

Such is the wretched state of the country in which I live, that none of the inhabitants are in health, but those whom my honoured Master has graciously healed. There is yet room in the hospital which I inspect: but though I go out among the inhabitants around me, and ask them, Whether they will be made whole? and assure them, and indeed give them multiplied proofs, that my Master is able and willing to heal them, and that he would welcome them into his family; yet I perceive, that many love the fatal disease, which is preying upon their very vitals, and will certainly ruin them. And hence they scorn the most gracious invitations; yet this is not the case entirely. I last evening took my stand in the highway, in the middle of a large village; the people crowded around me to hear my message, and listened to me some time very patiently. I hope, that some few of these poor creatures will be induced to apply to my Master. I recollect too, that I was once among this same people, and that my good Master, to whom I am unspeakably indebted, sought, and healed me, and condescended to take me into his service. I think I can say, that I love his employ, and particularly because it is my principal business, to speak of his incomparable excellencies, and to turn the attention of my patients to him. When I can effect this, I am happy, because I am confident that they will be healed. O, my bowels yearn over these miserable people! I would fain have them all come into the hospital; and it is my grief, that I am not so successful as I wish. By my Master's instructions, I use the most likely means for their recovery. Constantly from his table I bring supplies of the *heavenly manna*, of which if "a man eat, he shall never die;" but many of them loath it as "light food." I direct them to the *tree of life*, planted by my Master's own hand, which brings forth twelve manner of fruits every month, and the very "leaves of which are for the healing of the nations;" and, from the owner of it, assure them, that they are all at liberty to pluck its produce, and be happy for ever: but, would you believe it? multitudes prefer the veriest trash to this beneficial and delicious repast. The *bread of heaven* also, by the especial directions of the great Physician, is constantly set before them, of which they who partake shall hunger no more, and yet many are starving and will not eat of it. To wash away their pollutions, my Master has likewise provided *a fountain* of sovereign efficacy, Zech. xiii. 1, replenished perpe-

tually from an inexhaustible source, Rev. xxii. 1; but multitudes prefer their defilement, and refuse to bathe in it. There is also a GRAND REMEDY, John, iii. 16, which never loses its efficacy, 1 Pet. i. 25, whose inestimable virtues have been proved in numberless instances, but many utterly neglect it.

There are various wards in the institution I superintend, and many different cases which come daily under my notice. You will permit me to particularize a little. I have many patients now in the ward for the *morally insane*. I am grieved to remark, that their symptoms are such as render their insanity unquestionable. One imagines, that he "is rich, and increased in goods," whilst his abject poverty is known to all. Another will have it, that he is in health, whilst he has no soundness of body or of mind. A third supposes, that he can see very well, though he has actually been blind from his birth. A fourth is so credulous, that he readily embraces, as true, the most egregious and palpable falsehoods, and rejects many unquestionable facts as utterly unfounded. His ears are ever open to him who has been "a liar from the beginning," and closed against his voice who "cannot lie." A fifth is full of inveterate enmity against his best friends, who have never done him any thing but good; and in a state of cordial friendship with those who are endeavouring to ruin him for ever. A sixth is one whose whole heart is set on a few baubles and trifles, which he really prefers to rich and everlasting possessions. A seventh insists on it, that he owes nothing to any one, whilst he is absolutely in a bankrupt condition, and is indebted thousands and thousands of talents. My adorable Master has done wonders among these wretched people. Let me mention one instance. A youth, who was the younger son of a most excellent and indulgent father, was so infatuated, that he preferred, as an abode, any place to the parental habitation, and actually abandoned it without any remorse. He was evidently so deranged, that he went into a far country, and threw away his patrimony, as if it were of no manner of value, in the vilest society. It was evident, to the most superficial observer, from his unaccountable extravagancies, that he was not "himself." My dear Master, in one of his benevolent excursions, met with this wretched young man, restored him to the use of his reason, and sent him back, a "new creature," to the longing arms, and almost broken heart, of his aged father. Oh! had you been present, you would never have forgotten the reception he met with, or the exultations of the whole family and neighbourhood.

Some of my patients have lulled themselves into such a state of drowsiness, Eph. v. 14, that my perpetual employ, in reference to them, is to sound an alarm, which I often do, to warn them of their danger. In many instances this disorder has been fatal;—the patient has never been awakened.

I have one or two cases of fractured and broken bones. A celebrated monarch, whose sublime poetical productions have charmed and profited every succeeding age, Psalm li. 8, and a well-known servant of my Master, whose name was Peter, were both of them once in this ward, Matt. xxvi. 69—75, and were completely healed.

I have many under my care

in the *ward for the wounded.* They are so universally the subjects of disease, that their very souls are contaminated. Their *judgment is corrupt;* they "call evil good, and good evil." Their *understanding is darkened.* They prefer polluted cisterns to the pure and overflowing "fountain of living waters." The *will is depraved;* obstinately choosing what is altogether ruinous to their best interests. Their *affections are polluted;* they are lovers of low and contemptible pleasures more than lovers of God. Their *memory is essentially defective;* they are forgetful of all that is good and beneficial, and mindful of all that is bad and injurious. *Conscience* is seriously injured, and is, in some instances, "past feeling." Indeed, from "the crown of the head to the soles of the feet, there is no soundness, but wounds, and bruises, and putrifying sores."

Some of the most hopeful of my patients are, however, in this ward; they have been stung by a dreadful serpent, Rev. xii. 9, are sensible of their malady, and cry out bitterly, Acts, ii. 36. It is a part of my daily occupation to direct these to my dear Master, confident that they will not look to him in vain. Perhaps you may have seen a fine painting, (by Raphael I believe,) representing the camp of the Israelites, at the moment when their leader elevated the brazen serpent: if I am not much mistaken, a prominent feature in that admirable performance, is the solicitude of the friends of the dying, to turn the eyes of their wounded relatives to the only remedy. I think I often experience much of a similar anxiety. My dear Master has given me a particular charge, to pay every attention to the sick and the wounded, Luke, x. 29—37.

I am sorry to inform you, that there are now many in *the ward for incurables.* You will readily allow, that their symptoms are, in the highest degree, dangerous. I will mention a few of them:—Such a fatal drowsiness, that though I have called to them for years, I am unable to awaken them;—such an obstinate attention to objects of comparatively no value, that "the one thing" absolutely essential to their present and eternal welfare, is utterly disregarded;—such an inveterate hardness of heart, that no kindness or love can soften it. They cherish the serpent which has stung them in their bosoms, and refuse, in the most determined manner, to part with it. They are none the better for the immense pains that have been taken with them, Prov. xxix. 1. Yea, some evidently "wax worse and worse," 2 Tim. iii. 15. There is a predilection for a poisonous substance, in preference to wholesome food, Rom. vi. 23. There is such an entire disbelief of all the excellencies and efficacy of the means employed by my Master, for their recovery, that they do not even seek his favour, and they "will not come unto him, that they may have life." These are some of the most fatal marks of those, at present under my inspection, who, I fear, are incurable: yet I cannot but observe, that I have sometimes placed a patient in this ward, who has been afterwards made a glorious monument of my Master's mercy and skill, to save in the utmost extremity. My Lord's thoughts and ways are very frequently contrary to my expectations. In his love and ability to bless the miserable, I am constrained to

acknowledge that there are heights I cannot reach, depths which I cannot penetrate, and lengths and breadths beyond the powers of my feeble vision. I can never forget, that he took from among the apparently incurable, a monarch, the inveteracy of whose disorder was proverbial, 2 Kings, xxi; a second, who was just at the point of dissolution, and whose case seemed completely hopeless, who had been actually nailed to a cross, a wretched outcast from heaven and earth, Luke, xxiii. 42, 43; a third, a man of Tarsus, the very chief of the diseased, 1 Tim. i. 15; a fourth, the native of a village, near Bedford, whose name will be remembered to the latest posterity, for whom it had been generally supposed there was no remedy. The ability and willingness of my Master to save, is without a bound. He has charged me to say, for the encouragement of poor patients to apply to him, "that he is able to save, unto the uttermost;" and I am sure he is as willing as he is able.

My Master has a multitude of magnificent mansions in a better world, to which happy abodes, when his patients are perfectly restored to health, he kindly removes them; and no inhabitant of this delicious region ever said, "I am sick!"

I wish you to make this statement known among your connexions, and I hope it will produce the following important consequences:—

First, Excite in their bosoms high ideas of my glorious Master, and constrain them to love him with ardour and sincerity.

Secondly, Induce every one to make his incomparable excellencies known to all around them.

Thirdly, Encourage all who are diseased to apply to him without delay, confident that they shall not do it in vain.

Lastly, That meetings may be called, as soon and as generally as possible, to petition the great Physician, speedily to send his servants to make known his "saving health" to men of "every tongue, and kindred, and people, and nation." Among the signatures to which, in some humble place, you will find that of

Your unworthy friend,

Coseley. B. H. D.

THE PARTICULARS OF THE DEATH OF HOWARD, *THE PHILANTHROPIST.*

THE following particulars of the death and burial of the benevolent Howard, were received from his two friends, Admiral Mordvinof, and Admiral Priestman. He had been requested to visit a lady, who was extremely ill, at a considerable distance from Cherson. As he regarded himself as physician to the poor only, he did not at first comply; but when her dangerous situation was communicated, he felt it to be his duty to fulfil the wishes that had been expressed to him. When he had seen the lady, and prescribed for her, he expressed a desire to be called in again, if his patient improved; but if she should get worse, he intimated that his attendance would be of no avail. Mr. Howard feared it was quite a hopeless case; however, not long after his return to Cherson, a letter came to hand, informing him that the lady was better, and expressing a desire that he would visit her again with-

out delay. This communication, it was perceived, had been eight days in reaching him, and he resolved to obey its request with the utmost expedition. The rain fell in torrents, and the weather was very cold. A conveyance that was suitable not being ready, and the case being urgent, he journeyed on horseback, exposed to the severities of the elements. He found his patient expiring, which, in addition to the fatigue of the journey, greatly affected him, and produced a fever; or the disease of his patient was communicated to him, which was his own opinion. "Howard returned to Cherson, and the lady died." Admiral Priestman not receiving from the philanthropist his usual daily visit, went to his house, and found him very ill; and, on inquiring respecting his health, Mr. Howard said, "his end was approaching very fast—that he had several things to say to his friend—and thanked him for having called." The dying Christian continued: "Death has no terrors for me: it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject of it is to me more grateful than any other. I am well aware that I have but a short time to live; my mode of life has rendered it impossible that I should recover from this fever. I have been accustomed, for years, to exist upon vegetables and water, a little bread, and a little tea. I have no method of lowering my nourishment, and consequently I must die." No doubt this must be understood as respecting the general course of such things; and not to intimate that his restoration was impossible with God. To his funeral he alluded with composure, and gave instructions about the manner of his burial, even with cheerfulness. "There is a spot," said he, "near the village of Dauphigny: this would suit me nicely: you know it well, for I have often said that I should like to be buried there; and let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral; nor any monument, nor monumental inscription whatsoever, to mark where I am laid: but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." This spot he urged his friend to secure immediately; and when he was informed that it was effected, the intelligence afforded him the highest satisfaction.

About five versts from Cherson, by the road to Nicholaef, the remains of this pious and benevolent man were committed to the earth, in the place he had chosen for his grave.

ON MR. FULLER'S *Exposition of the Apocalypse.*

To the Editors of the Baptist Magazine.

THE letters inserted in your last No. from the late Mr. Fuller to Mr. Birt, of Hull, have been, no doubt, extensively read. I have been thinking that an earlier statement, by his own pen, respecting his interesting work on the Apocalypse, will gratify you, and your readers. It is taken from a letter which he wrote to Dr. Marshman, in 1809; and has been printed at Serampore in the "Monthly Circular Letters, &c." Vol. II.

"I have been, for the last ten days reading the Revelation; writing a brief sketch of what appeared to me the meaning; then

comparing my thoughts with those of Gill, Lowman, and Faber. I think I understand more of it by far than I ever did before, and find in it great ground of encouragement to go on in the work of God. The occasion of my attending to this subject, was an application from Dr. Stuart, of Edinburgh; who, having read a long controversy between Faber and Talib, (that is, your friend Cuninghame,) in the *Christian Observer*, wanted my thoughts upon it. I am greatly inclined to think, that as chapters xi. xii. xiii. and xiv. contain general descriptions of the rise, reign, and overthrow of the Papal Antichrist, all in the period of 1260 years, (or a little more, allowing for its rise before that date began,) that the resurrection of the witnesses, in chap. xi.; the victory over the dragon, in chap. xii.; and the Lamb's company, chap. xiv. (which chapter is a continuation of the foregoing;) are all to be understood of the Reformation: that the falling of the tenth part of the city by an earthquake, chap. xi. is the overthrow of the French monarchy, one of the ten horns of the beast; and as the seventh angel was to sound shortly after, chap. xi. 15, that he has sounded since that event; that as the sounding of the seventh angel was to be the signal of the kingdoms of the world becoming those of our Lord, and of his Christ, so, in the 14th chapter, (which synchronizes with the 11th and 12th,) the triumph of the Lamb's company is followed by an angel having the everlasting gospel to preach, verse 6, which, I hope, means the general spirit among Christians of late years; that as Babylon was to fall after the evangelizing angel's appearance, (see chap. xiv. 8,) so we may soon expect the overthrow of at least the temporal power of Popery; that as the seventh seal included the seven trumpets, so the seventh trumpet includes the seven vials, and, consequently, they are all to follow the sounding of the seventh angel, chap. xi. 15, and are none of them yet poured out, except that the first may be begun; and finally, that we shall not have to wait for the Millennium, in order to see glorious days for the church.

"There is a period, I am persuaded, in which the gospel is destined to make glorious progress, according to chap. xi. 15, and xiv. 6, (which are synchronical,) while yet the vials are pouring out, (as chap. xvii.) and the enemies of Christ opposing it with all their might. The Word of God going forth upon a white horse, (chap. xix.) is before the Millennium; and the opposition made to his progress will bring on what, in chap. xiv. is called the harvest and vintage, and in chap. xix. is described as the last battle prior to the Millennium. Be of good courage, my dear brethren, we shall overcome through the blood of the Lamb, and by the word of our testimony.

"The period between the sounding of the seventh angel and the Millennium, is like the reign of David, whom the Lord prospered whithersoever he went; but then it was *in the face of opposition*. The Millennium, on the other hand, will be as the reign of Solomon, who had *rest round about* given him from all his enemies.—Thus Satan will then be *bound*; and the beast and false prophet *gone into perdition*. This is emphatically the Messiah's rest, which will be glorious, Isa. xi.

We may not expect to see the latter, but we may the former; and surely, it will be enough for us to follow him that rideth on a white horse, or to rank among the armies of heaven in so glorious a warfare.

"Ever yours,
A. FULLER."

He that has been long in the world, has known some amiable men, in whom there was nothing to command veneration; and some men of the highest respectability, who would not let you love them. But Mr. Fuller was most affectionately regarded by those who felt towards him every sentiment of profound respect.

His popularity was no disgrace to him. It was not courted by unworthy compliance, nor gained by unhallowed means. He was a reserved, retired man, who did not open his mouth but when he had something to say. It is pleasing to reflect on the spontaneous homage that was paid to him by all ranks. Men of education and learning, men of distinction in wealth, rank, and office, the poor and the illiterate, Christians in the establishment, and out of it, of all denominations, hung delighted upon his lips. It was not like the Philistines gazing while Samson made sport, but it was an exemplification of Solomon's proverb: "The lips of the righteous feed many," Prov. x. 21.

When his "Expository Discourses on the Apocalypse" were announced, some were ready to say, "We should have preferred his Exposition of the *Proverbs*." And I must confess, I should have valued exceedingly a volume from his pen on that part of the sacred volume. His frequent travelling, his perpetual intercourse with men of all ranks, and more especially with religious men of all denominations, his extensive correspondence, his long standing and large experience in the Christian ministry, added to the native shrewdness of his character, and the power of expressing himself happily and forcibly, would have given him pre-eminent advantages.

I am far from thinking, however, that Mr. Fuller was unqualified to expound the Apocalypse. The grandeur and the boldness of the imagery took hold of his imagination. The acknowledged difficulties of that book were not to him repulsive: they were an invitation. He was accustomed to guide his vessel through boisterous seas, and amidst dangerous rocks. A holy unction rested upon his spirit, and the high-toned morality which he inculcated, he also exemplified. (See p. 4, at the bottom.) The sobriety of his judgment deserves also to be noticed: for an unbridled fancy is one of the worst things that can belong to an expositor. His deep and intimate acquaintance with the historians of the Old Testament, furnished many very happy allusions and illustrations; and, as the classical scholar would have referred to Homer, and Virgil, and Horace, so he, with the same facility, cites Isaiah, Jeremiah, or Ezekiel.

In many places he reminds me of the adventurous Mungo Park, in Africa, daring to trace the course of the *Niger*. And he, too, may be said, like the celebrated traveller, to have *died upon the Niger!* If my information be correct, Mr. Fuller died when he had got to the end of the 18th chapter in his publication. But his writings still live, and the uniform edition of them now printing by his son, under

the superintendance of our worthy friend, Dr. Ryland, will be a permanent blessing to the world.

I am, yours affectionately,

W. N.

Stepney, Sept. 8, 1818.

HISTORY

OF THE

BAPTIST CHURCH

AT CHELTENHAM.

THE Baptist Church at Cheltenham was originally a branch of that at Tewkesbury, which was formed about the year 1655, and consequently esteemed as the mother church.

About the year 1690, some of the members removed from Tewkesbury to Cheltenham, and met for public worship in a malt-house. The Rev. Eliezer Herring, who was then pastor of the church at Tewkesbury, came occasionally to preach at Cheltenham. In the year 1689, Mr. Herring, and Edward Canter, one of the deacons, went to the General Assembly held in London. Mr. Herring departed this life, April 27, 1694, and was succeeded in the pastoral office by the Rev. Joseph Price, who came from Leominster, and was ordained in 1695.

The malt-house being found too small in 1698, ground was purchased in 1700 for the erection of a new meeting-house, which was built soon after, and recorded at the General Quarter-Sessions at Gloucester, in the month of February, 1703. Mr. Price died at Cheltenham, September 13, 1721, aged sixty years.

In the year 1722, the Rev. Thomas Perks succeeded Mr. Price in the pastoral office at Tewkesbury and Cheltenham, and was assisted in the ministry by John Ballinger and Benjamin Barnes, who were occasiona preachers. Mr. Perks died September 9, 1750, aged sixty-six.

After the death of Mr. Perks the Baptists at Cheltenham were, for some years, supplied by the joint labours of Mr. Flower and Mr. Reynolds, who preached alternately every other Sabbath, until 1758. Mr. Reynolds removed from Bourton-on-the-Water to London, where he died in 1790; and Mr. Flower soon after declined coming to Cheltenham: he lived at Cirencester. For some years after this time, the people at Cheltenham had neither a regular minister, nor any constant supplies.

On the 20th of June, 1753, the members at Cheltenham, twenty-one in number, were, by the full consent of their brethren at Tewkesbury, formed into a separate church; but many of them continued, for some time, to attend at Tewkesbury as often as they could, especially on the Sabbath-days, when the Lord's Supper was administered, as they had no minister of their own.

November 9, 1765, the Rev. S. Dunscombe came to Cheltenham, from the Academy at Bristol, and continued to preach as a probationer till May, 1768, when he was called to the pastoral office. On the 27th of September following, he was ordained: the Rev. T. Hillier, of Tewkesbury; B. Morgan, of Kingstanley; H. and C. Evans, of Bristol; and T. Skinner, of Alceston, engaged on the occasion.

In the year 1785, the meeting-house was repaired, and much improved; being new pewed, ceiled, and galleried in front, with the addition of a new vestry and baptistery. The burying-

ground was also enlarged at the same time: the whole expense incurred on the occasion was £220. Mr. Dunscombe laboured at Cheltenham for nearly thirty-two years, with diligence and faithfulness, and with various tokens of success. He was conscientious, but liberal in his views. His benevolence was carried to the utmost extent of his means; he continued active in the world, and in the church, till within a very short time of his death. A paralytic stroke terminated his earthly pilgrimage, on Lord's-day, June 28, 1797, in the sixtieth year of his age.*

During three months after Mr. Dunscombe's death, the church was regularly supplied by the neighbouring ministers, but chiefly by the very friendly assistance of Mr. B. Bedford, of Birlingham, near Pershore, who either came himself, or procured others by exchanging with them; and as he took nothing for his labours, the friends at Cheltenham owed him many obligations.

September 30, 1797, the Rev. H. H. Williams, late pastor of the Baptist church at Ebenezer, in Leeds, Yorkshire, came to Cheltenham, and supplied during the Winter; and, in April following, received an unanimous invitation to the pastoral office, which he accepted. He resigned it the 4th of June, 1809. During a part of that summer, the church was supplied by the Rev. B. Coxhead, from London; during the remaining part, and the autumn, it was supplied by various ministers, and sometimes by Mr. Williams, their late pastor, who resided still at Cheltenham, and who was always willing to render the people all the assistance that he possibly could.

In the month of February, 1810, Mr. Gibbs, from the academy in Bristol, came to Cheltenham on probation, and was ordained pastor over the church the 12th of September following. Mr. Gibbs left Cheltenham in May, 1812.

For some time after, the church was supplied by various ministers; afterwards by Mr. Payne, from London, (now of Ipswich); he supplied the month of July, and afterwards from November till April, 1813.

After that period, the students from Bristol came in succession for a considerable time; and one of them, Mr. Jones, from Abergavenny, now of Sheffield, laboured at different times for a number of months.

Mr. Williams supplied during nearly half the year of 1815, until the 13th of October, when Mr. Walton, of Horsforth, near Leeds, recommended by Dr. Steadman, came from Lynn Regis, where he had been supplying the Baptist church for some time. Mr. Walton was ordained at Cheltenham, the 26th of June, 1816, and continues there still, August 5, 1818.

The Baptist interest at Cheltenham has always been small, though it has existed considerably more than a century. Its present place of worship is by no means favourable for a respectable congregation, either as to dimensions or appearance. It would be very desirable if any measures could be adopted for the revival of the church, especially as Cheltenham is become one of the most fashionable watering-places in the kingdom, and its inhabitants, in consequence thereof, most rapidly increasing. "O Lord, revive thy work in the midst of the years!"

Cheltenham. W. W.

* His amiable widow is still surviving, in her 86th year.

Juvenile Department.

HISTORICAL ESSAYS.

No. X.

THE CRUSADES.

PREPARATORY to our review of the religious abuses in the reign of Richard I. it may not prove uninteresting to present our juvenile readers with a brief sketch of the origin and progress of the crusades, in one of which that monarch made so conspicuous a figure; as well as to avoid the frequent repetition of the subject in other reigns: but as preparations for the third crusade, that expedition itself, and the events arising out of it, form almost the whole history of that prince's administration, we shall consider it distinctly in our next paper.

It is remarkable, that in almost every age there have been some fashionable errors to engage the attention. It should seem that Satan, "the prince of the air, who worketh in the children of disobedience," always contrives some popular delusion to feed human depravity, which, from his knowledge of our nature, is nicely adapted to the period of its prevalence. Few objects were perhaps better calculated to effect this, than these wild enterprises; for they united all the numerous vices of military life with the delusion and hypocrisy of the most extravagant superstition.

The crusades, or croisades, from the French word *croix*, a cross, signified wars carried on against infidels under the banner of the cross: hence the adventurers were decorated with a cross on their right shoulders. They commenced in the year 1096, and originated in a superstitious veneration for those places that were distinguished by the principal events of the Redeemer's life; and for those objects that were pronounced, from their connexion with those events, to be sacred relicts; hence, a succession of pilgrims, assembling from every Christian country, were seen paying their devotions at the holy sepulchre: and so little was the simplicity of the gospel dispensation understood, that a toilsome journey to Jerusalem was more than equivalent to a life of regularity and usefulness at home.

The propensity which, directed by enthusiasm, led to these excesses, is far less surprising than the excesses themselves. The curiosity we feel to visit the sites of some great events, or the birth-place of some illustrious character; our eagerness to handle some ancient relic, or snatch a fragment of some venerable ruin, if not restrained by reason, and corrected by piety, might very easily hurry us into the extravagance of enthusiasm, and the iniquity of superstition: indeed, which of us can say, he should be the subject of no immoderate sensations, if he could behold the sepulchre in which the Saviour lay, or the cross on which he suffered? but it deserves remark, that the great Disposer of events has checked this propensity, by suffering time to destroy the materials, and even the enemies of religion to possess the places, which its professed friends are prone to idolize.

The Turks took the city of Jerusalem from the Saracens in 1065, and began to treat the devotional visitors with far less respect and ceremony, and it soon became hazardous to undertake the exemplary pilgrimage. This was the more irritating, from the opinion which then prevailed, that the 1000 years mentioned in the 20th chapter of the Revelations were fulfilled, and that Christ was about to make his appearance in Palestine to judge the world, which considerations increasing the merit, and even the

necessity of these pilgrimages, rendered them much more frequent.

Pope Gregory VII. therefore formed the design of uniting the powers of Europe in the attempt of wresting the favourite country from the grasp of the Mahometans; but his encroachments on the privileges of princes, had rendered them too suspicious of his designs, to become the agents in his plans. But a native of Amiens, Peter, commonly called the Hermit, having made the pilgrimage to Jerusalem, returned so deeply affected with the dangers to which the poor travellers were exposed, and with the oppression under which the Eastern Christians laboured, and entertained the bold, and apparently wild idea, of leading sufficiently powerful armies to subdue the infidel nations. He submitted his plan to Pope Martin II. who, though aware of the advantage that must accrue to Rome from its execution, was too prudent to hazard disappointment without greater plausibility of success. He therefore summoned an immense multitude at Placentia, which he denominated a Council; consisting of 4,000 ecclesiastics, and 30,000 seculars. As no hall could contain them, they met in a plain; and so impressive were the harangues of the Pope and Peter in behalf of the persecuted pilgrims and oppressed Christians of the East, that the devoted crowd declared for the meritorious undertaking.

Encouraged by his success in Italy, and actuated by the deepest policy, Martin thought it necessary to engage the more warlike nations of Europe, and therefore dispatched Peter to visit the most important cities, and to endeavour to interest the most powerful sovereigns in the enterprise. The fame of the great and glorious design being now generally diffused, a second Council was held at Clermont, in Auvergne, which was attended by the greatest prelates and nobles of the day. Such a dignified assemblage gave new zeal to the Pope and the Hermit, who renewing their pathetic addresses, so wrought on the passions of the auditory, whose enthusiasm the very concourse was calculated to excite, that, as with one voice, they exclaimed, in supposed ominous language, "It is the will of God." This serious sentence, uttered by the multitude on so memorable an occasion, was regarded with more attention than even the oracular decisions of the ancients. It became ever after their motto, as well as their signal of assemblage and battle on succeeding occasions. How often, in perusing the pages of history, and even in the observation of modern times, have we to lament over the mistaken and misguided zeal of popular assemblies! How cautiously should they be attended, especially by the young, lest the momentary impulse of some unhallowed passion should so terminate, as to lay the foundation of lasting remorse!

The state of England favoured the romantic undertaking. Ignorance and superstition completely subjected the public mind to the domination of clerical power, which procured present misery, and awarded eternal ruin to the disobedient.—The military spirit, too, was generally diffused; and the practice of the nobles, in making war with each other, in redress of their private wrongs, greatly contributed to its preservation. A man's safety depended more on his prowess and his alliances, than on the protection of the laws: valour was the great virtue of the day. Such a state of society, therefore, was highly favourable to the enthusiastic project; and such was its popularity, that the Princess Anna Comnena observes, in her history, "all Europe, torn from its foundation, seemed ready to precipitate itself in one united body on Asia." Nobles, artisans, peasants, and priests, alike engaged in the undertaking, as the high road to heaven; and cowardice or impiety was affixed to the characters of the reluctant. In the exercise of hope, the nobles, awarding to themselves the opulent establishments of the East, sold their present possessions, that they might be unencumbered, and suitably equipped. The aged and infirm co-operated in the undertaking by presents; and even females, forgetful of the nature and

the duties of their sex, shamelessly joined the army in disguise. Such extraordinary volunteers, while they presented a motley group, formed almost a countless multitude, and apprehensions were entertained that the magnitude of the armament would prove the cause of its overthrow. The leaders, therefore, in order to render their forces the more manageable, sent forward the undisciplined, to the number of 300,000, under the direction of Peter the Hermit, and Walter, (commonly called the Moneyless). These took the road through Hungary and Bulgaria, towards Constantinople, unprovisioned, trusting to the merit of their cause, and the miraculous interposition of that Holy Being, whose will they had declared their project to be. A conduct which, however ridiculous and preposterous in them, affords a lesson to many a fearful Christian, who has often been deterred from evident duty by the prospect of difficulty, forgetful of the power, the faithfulness, and mercy of God. As might have been expected, the disorderly crowd were soon obliged to resort to plunder and violence for their daily support; nor did the failure of miracles, and the destructive attacks of the enraged inhabitants of the countries through which they passed, cause them to suspect the propriety of their motto, or diminish their ardour in the enterprise. The better disciplined armies followed after, and when they were mustered in the plains of Asia, amounted to 700,000 men. In this expedition, the famous Godfrey of Bouillon, Duke of Lorrain, took the city of Nice. Jerusalem also yielded to the combined army, and Godfrey was gratified by being chosen king. The battle of Ascalon, gained by the Christians over the Soldan of Egypt, followed, and terminated the first crusade.

The second crusade in 1144 was still less successful, although commanded by the Emperor Conrad III. and Louis, King of France. The army of the former either perished by the hand of the enemy, or fell a prey to the treachery of Manuel, the Greek Emperor; and that of the latter, abandoned the siege of Damascus, through the unfaithfulness of the Christians of Syria.

In 1188, immediately after the retaking of Jerusalem by Saladin, the Soldan of Egypt, the third crusade was undertaken. Past failures had not taught wisdom, and former misfortunes were forgotten. 300,000 men were soon found again to invade the sacred land, and among the heroic chiefs, were the Emperor Frederick Barbarossa, Philip Augustus, King of France, and Richard I. King of England, in the review of whose reign, in our next essay, we shall have to examine the events of this crusade.

The fourth crusade was commenced in 1195, by the Emperor Henry VI. after Saladin's death. The invaders gained several battles, and took many towns, but the death of the Emperor arrested their progress, and obliged them to quit the prospects of their success, and return to Germany.

Innocent III. in 1198, succeeded in provoking a fifth crusade. But the adventurers had to contend with a more formidable enemy than even Saladin had proved. The plague rapidly thinned their ranks, not only by death, but by inducing many to return home to avoid the contagion. Through this calamity, added to the disagreements of their leaders, and the consequent division of the forces, the Soldan of Aleppo found no difficulty in defeating the remnant of the army.

The sixth crusade began in 1228, and was speedily terminated. Damietta was taken, but was soon surrendered again; and the following year peace was concluded with the Soldan for ten years. About the year 1240, Richard, Earl of Cornwall, brother to Henry III. King of England, proceeded to Palestine with an English army; but finding, on his arrival, that it would be more advantageous to conclude a peace than hazard a war, he shortly returned. Four years afterwards, the Karasmians being driven out of Persia by the Tartars, fled to the Holy Land, and completely defeated the Christians at Gaza.

St. Louis headed the seventh crusade in 1249, and Damietta was

again taken. His success, however was arrested by disease, which so prevailed among his troops that he attempted a retreat; the infidels, resenting such frequent visits, pursued the fugitives, and massacred the greatest part of them, returning with him and his nobles as their prisoners, and they were obliged to purchase their liberty by a truce for ten years.

The last crusade was commanded by the same Prince in 1270, who, after taking the port and castle of Carthage, in Africa, soon died, leaving his army in very indifferent circumstances to the direction of his son, Philip the Bold. The King of Sicily, however, soon arrived with a fleet, and disembarking his troops, joined Philip; but their united forces were repeatedly checked, and after obtaining an advantageous peace, they retired to their separate kingdoms. Prince Edward, of England, arrived with some assistance, about the time of this treaty; but being recalled to ascend the throne of England, his visit was fruitless. In 1291, the town of Acre was taken and plundered by the Soldan of Egypt, and the Christians driven out of Syria. So many sufferings, losses, and disappointments, had progressively abated this wild zeal, and succeeding Popes found it impossible to induce another crusade.—Nicholas IV. in 1292, and Clement V. in 1311, were particularly anxious to accomplish the object, but happily failed.

It has been computed that, at least, two millions of poor deluded creatures perished in these various expeditions; and it does not seem possible to find, in history, parallels to the extravagance and wickedness of these adventures. The fanatics proposed to themselves what they deemed a pious object, and set about accomplishing it by the most anti-christian means: and not only did they employ methods, contrary to the spirit of the gospel, but they committed the most wanton and horrid excesses at the taking of Jerusalem, murdering alike the garrison, and the inhabitants without distinction, unmoved by youthful innocence, female tenderness, and aged weakness; and, monstrous to relate, with hands yet reeking with the blood of the dead and the dying, marching over the bodies they had slain, presented themselves like demons at the holy sepulchre, and sung anthems of praise to the Saviour of mankind.

What a merciful dispensation for the reader, and the writer, that they are permitted to live in a period of the world so much more enlightened, and that they are not the devotees of that false religion, which can so completely enslave, and so fatally mislead the human mind!

H. S. A.

NARRATIVE

OF A

Ten Years' Residence at Tripoli,

IN AFRICA.

Colburn, 1816.

We introduce this article for the purpose of making an extract or two, for the amusement of our young readers.

Locusts.—"These destructive insects have been seldom known to annoy this place, though they are almost the yearly scourge of Egypt, and part of Asia. They fly in compact bodies through the air, darkening the atmosphere, and occupying a space of many miles in their passage. They make a noise in the act of nipping off the corn and herbage, that cannot be mistaken, and which is distinctly heard at a great distance. While these invaders pass along, as if by enchantment, the green disappears, and the parched naked ground presents itself. The locusts are salted down in great quantities at Cairo and Alexandria, and carried to different parts of Africa. Many are brought to this place, and eaten by the inhabitants." Page 108. See Exod. x. 12. Joel, ii. 1—11. Matt. iii. 4.

Camels.—"The Moors were obliged to secure a camel, that, with much difficulty, was prevented from attacking our horses while they stood in the yard, though the camel is in general, with very few exceptions, perfectly mild: this having a young one unable to feed itself, its

ferocity is thereby accounted for. The milk is drank by consumptive people: it is salt and ill-flavoured, richer than cow's, and of a red colour. The camel, when a few weeks old, is very handsome. Its cries then exactly resemble those of a young child. When grown up, their voice is loud and rough; and when angry, they rattle in the throat, which is a warning of their intention to bite. They are in general so inoffensive and tractable, that they commonly go without bridle or halter; and a single straw is frequently used to drive them along with a burden of nine hundred weight. This useful patient animal will sustain many days' thirst when traversing, heavily laden, the burning sands. But in town, where it is cooler, and during the winter, he can remain some weeks without drinking, living on the water he has within him, preserved in a reservoir, from whence he conveys it into the stomach at pleasure. The last time the Bey was encamped, a camel was opened for the water it contained, where several gallons were found in a perfect state. The camp was at that time in want of water. The people were dying daily, when the Bey made use of this costly expedient." Page 45. See Gen. xxiv. 10. Job, i. 3.

Dromedaries.—"The dromedary seems used, in this country, only for the courier or post." Page 45. See 1 Kings, iv. 28. Est. viii. 10. The dromedary is a species of camel.

Wild Beasts.—"A part of the great western road from Tunis to Tripoli cannot be passed without great danger, on account of wild beasts, which not unfrequently attack passengers in spite of the precautions taken to prevent their approach. The Bashaw's physician, a Sicilian, performed this tremendous journey by land, with his wife and two children, not long since. He joined an immense caravan, (that being the only method by which he could traverse the deserts,) and proceeded in safety to this place. One of these caravans, containing from 400 to 500 persons, who are soon increased to as many thousands, sets out every year from Tunis to purchase slaves in Guinea. The whole of them often perish from the danger and fatigues of the journey, or, buried under mountains of sand, are heard of no more. The Sicilian has often described to us the gloomy and impenetrable forest they passed, where the repeated howlings of wild beasts, excited by the scent of the cattle accompanying the caravan, were increased and heightened as it drew nearer their horrible dens. Sometimes the caravan was constrained to remain for several days near these woods, to avoid the approaching hurricane in the desert they were about to pass through; for by the aspect of the heavens, those who frequent the deserts can often foresee these dreadful winds many hours before they happen. No sooner were the tents pitched and the caravan became stationary, than a peculiar noise in the forest announced the wild beasts verging to the borders of it, there to wait a favourable opportunity to rush out and seize their prey. The dreadful roar of the lion was not heard during the day; but when the darkness came on, continued murmurs announced him, and his voice getting louder broke like peals of thunder on the stillness of the night. The panther and the tiger were seen early in the evening making circuits nearer and nearer round the caravan. In the centre of it were placed the tents with the women, children, and flocks; the cattle were ranged next; and the camels, horses, and dogs last. One chain of uninterrupted fires encircling the whole, was kept blazing during every night. On the least failure of these fires, the lion was heard coming closer to the caravan. At his roar, the sheep and lambs shook; the horses, motionless, were covered with a profuse perspiration; the cattle cried out; and the dogs, assembling together in one spot, endeavoured by their united howlings to frighten away the savage devourer, from whom nothing could save them but a fresh blaze of fire. Twice the lion carried off his prey, a sheep, to the terror of the spectators, who in vain with fire-arms endeavoured to prevent him. Sheep

are the lion's favourite food: therefore though he passed their horses, camels, and cattle, and was in the midst of their tents, he was satisfied with selecting a victim from their flocks.——The Sicilian said, that the sight of a tiger would have been more dreadful, as his favourite food is man." Page 289.

" Fierce lions lead their young abroad,
And roaring, ask their meat from God;
But when the morning beams arise,
The savage beast to covert flies.

Then man to daily labour goes;
The night was made for his repose:
Sleep is thy gift; that sweet relief
From tiresome toil and wasting grief."

Obituary.

MRS. MARY SHEPHERD.

THAT the " memory of the just is blessed," is a truth frequently realized by us, when we reflect on departed worth, while

" Busy, meddling memory, musters up
The past endearments of their softer hours."

When the tongue that once charmed and instructed us, lies silent in the tomb; when the eyes that once sparkled with cheerful vivacity, are closed in darkness; when the hands which were employed in acts of kind benevolence, cease their activity; and when our friends are laid beneath the clods of the valley; their past excellencies and worth crowd upon our attention, and we feel a mournful pleasure in contemplating the painfully-pleasing theme. These remarks will apply to the subject of this Memoir.

Mrs. Mary Shepherd was the daughter of Edward and Mary Riggs, of Gatcomb, in the Isle of Wight. Both her parents were members of the Baptist church then existing in Newport. She was born in the year 1744, and, through the tender concern of her father for her spiritual welfare, was introduced at an early age into a godly family at Portsmouth. This providence brought her under the ministry of Messrs. Lacy and Meadows, ministers of the Baptist church in Portsea, now under the pastoral care of the Rev. D. Miall. About this time she had a remarkable dream, in which she thought she saw the Lord Jesus Christ; who seemed to say to her, as he did to Peter, " Whither I go, thou canst not follow me now, but thou shalt follow me hereafter." This dream, together with the preaching of the gospel, wrought powerfully on her mind, and became the power of God to her salvation. From this time she was eminently distinguished for her piety; and, on the 27th of August, 1769, she was baptized by Mr. Lacy, and united to the church at Portsea, where she continued an ornament to her profession, until January 31, 1811, when she was dismissed, with five others, who lived in the same neighbourhood, to form a new church at Forton, near Gosport.* The interest she felt in the newly-raised church, increased the holy flame which had been so long kindled in her heart, and which discovered itself in an affectionate concern, and an unquenchable zeal, for the welfare of Zion. Of this church

* It will be gratifying to the friends of the Redeemer to learn, that this church has, since its formation, been blessed with an unusual degree of prosperity. It is situated in a village, (where the gospel was not preached,) about a mile from Gosport. The gospel was first introduced by preaching in a very small room. After this a store-room was fitted up for worship; and in 1811 a church was formed, consisting of twelve persons. Since that time, a new place of worship has been erected, and the church has increased, from its commencement in 1811, to July, 1818, to 136 members. There are also a large congregation, and a considerable Sunday-school.

she was an exemplary member, till Saturday, August 15, 1818, when she suddenly closed her eyes in death, and took possession of her heavenly inheritance.

In her religious experience, she had a deep sense of her depravity and unworthiness: this, however, appeared more visible in the humility of her mind before God, than in any outward confessions before men. Her mind was well informed on the great doctrines of grace, and the way of salvation revealed in the gospel to a guilty world; and she was enabled to exercise an entire confidence and hope in the Rock of her salvation.

She sometimes felt, in common with others, darkness of mind, and internal conflicts with the enemy of her peace; but, supported by divine grace, she said, in the most trying seasons, with the wife of Manoah, "The Lord would not have showed us all these things, if he had intended to destroy us." She did not fear her mightiest foes, but exclaimed, in the exercise of faith, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day!"

One important feature in this aged Christian was, a great attachment to the public worship of God, and to the ordinances of his house; she was always glad when they said to her, "Let us go up to the house of the Lord." And though at one part of her life she lived at Fareham, a town nine miles distant, she was generally found in her place as a member of the church at Portsea, from whence she generally walked home in the evening. Nor was her zeal diminished by the lapse of half a century; but, like the path of the just, it increased in brightness; and, be the weather what it might, notwithstanding for the last nine years she had a mile to walk, she was not to be prevented from appearing in the assembly of the saints, either on Sundays or on week-day evenings. And if she heard any persons making excuses for their non-attendance, she would say, "If you knew the value of such privileges, you would not think it a hardship to endure the inclemency of the weather in the way to the house of God." She, however, became very feeble the last few years of her life, and said, a little before her death, that it was the love of Christ which constrained her, or she should not drag her feeble body such a distance.

She attended the three services of the last Sabbath of her life, and also communed at the Lord's table, where she seemed unusually happy; and, as if on the verge of heaven, she could then adopt the language of the poet,

"Well, we shall quickly pass the night,
To the fair coasts of perfect light:
Then shall our joyful senses rove
O'er the dear object of our love."

Thus she appeared to be only waiting for the messenger of mercy from HIM who has the keys of hell and of death, to

"Unbind her chains, break up her cell,
And give her with her God to dwell."

A great concern for the salvation of her children formed another characteristic of this distinguished Christian, and will not be easily forgotten by those who were the objects of her concern, her prayers, her admonitions, and her example. It was her desire that Christ might be formed in their hearts, the hope of glory. Nor was her attention confined to those who more particularly shared in the affection of her heart: she always recommended religion as the "chief concern" to the attention of young people in general; and, from her own experience, she would point out the advantages of it, saying, "The ways of wisdom are ways of pleasantness, and all her paths are peace."

The scripture was her constant study and delight: its doctrines formed the foundation of her hope; she enjoyed the sweetness of its promises; and she maintained a practical regard to all its precepts, confessing at the same time that she was an unprofitable servant. Hence the Bible was her chief companion for more than fifty years, and, with Coles on "the Sovereignty of God," Booth's "Reign of Grace," and her hymn book, formed the whole of her

library. She often retired from the busy scenes of domestic solicitude, for the purpose of reading, self-examination, and prayer.

As a member of the church, she felt a great respect for the ministers of the gospel, esteeming them "very highly in love for their works' sake." She did not resemble many, who unworthily do all they can to interrupt a minister's peace, and to prevent his usefulness. She knew the discouragements attending the ministerial office; she manifested her affection and sympathy by holding up their hands; and she duly appreciated their labours as the servants of God.

For many years she was the subject of much affliction. This was exceedingly trying to nature; but under it she discovered great resignation to the will of her heavenly Father, and in the most trying seasons would say, "His will be done." When a friend said to her, "The Lord hath laid his hand heavily upon you," she replied, "I have not one more affliction than he will enable me to bear. My covenant God and Father has promised to support me; he has done it many years; and he is the same yesterday, to-day, and for ever. He has said, 'I will help thee, I will uphold thee,' and not one word has failed of all that he has promised."

She was a stranger and a pilgrim on the earth, and the pilgrim's song was her delight:

"Rise, my soul, and stretch thy wings;
Thy better portion trace:
Rise, from transitory things,
Towards heav'n, thy native place.

But a season, and we know
Happy entrance will be given;
All our sorrows left below,
And earth exchang'd for heaven."

For several years she has been subject to repeated attacks, which threatened a speedy dissolution. At such seasons she felt a strong desire to depart and be with Christ, and would say, "Why is his chariot so long in coming?" She even felt disappointment on recovering, saying, "I thought I was going home." In the prospect of dissolution, and whilst contemplating her title to heaven, she would exclaim,

"There, where my blessed Jesus reigns,
In heaven's unmeasur'd space,
I'll spend a long eternity
In pleasure and in praise.

Millions of years my wond'ring eyes
Shall o'er his beauties rove;
And endless ages I'll adore
The glories of his love.

Haste, my Beloved, fetch my soul,
Up to thy bless'd abode:
Fly; for my spirit longs to see
My Saviour and my God."

Though she felt much pleasure in that heavenly part of worship, the praises of God, she could not join in it, except in spirit, for want of breath; but she said, "I shall sing as loud as others, when I join the society above."

From the nature of her affliction, it was expected she would suffer much in the dissolution of nature; but from this she was happily exempted, being in usual health in the morning of the day she died. She fell into a lethargic state; and before the evening, without a groan or a sigh, her disembodied spirit winged its way to the blessed shores of immortality.

A funeral sermon was preached for her, from Psalm xxvi. 8.

BASIL STEWART.

Basil Stewart, of Foleshill, near Coventry, lived, before his conversion, a very profligate life, and kept the most abandoned company. The Sabbath was to him a day of sinful pleasure. Many times have I, as well as others, been the objects of his scurrility, as we passed by the place of his horrid resort, on a Lord's-day, to the house of God. He was so great an adept at wrestling and fighting, that his very frown inspired terror, and he held a kind of terrible dominion over his wretched companions. But mark the change! God, who is rich in mercy, was pleased at length to stop this great sinner in the midst of his career, and to make him a monument of sovereign grace.

At the request of a friend, he was

prevailed with to hear the gospel. It was a life-giving sound. Deeply affected with a sense of his guilt, he exclaimed with astonishment and fear, "What must I do to be saved?" His former practices were immediately abandoned; the people of God became his associates; the Sabbath his delight; and sin his greatest burden. About this time he came to me, filled with anxiety and distress, to relate the dealings of God with his soul. I directed him to "the Lamb of God, who taketh away the sins of the world;" and such was the interest we both felt in the wonderful grace of God, that six hours, in the coldest night, were sometimes deemed by us insufficient for Christian conversation. The pleasure of these hours, when all nature around us was wrapt in darkness, has left an impression on my mind which will not soon be obliterated. To see this lion-like sinner laid prostrate at the throne of grace, and to hear him, whose mouth but a few days before was "full of cursing and bitterness," now pouring out his soul in fervent prayer, and entreating forgiveness through the blood of Christ, in the soft and broken accents of a little child, constrained me to say, "This is the Lord's doing, and it is marvellous in our eyes."

From this time, he became not only decided for God, but "valiant for the truth upon earth." After joyfully submitting to the ordinance of baptism, he was united in Christian fellowship with the church at Rugby, now under the care of the Rev. E. Fall; and until within a few days of his death, he laboured hard to spread, in every possible direction, that faith which he once wished to destroy.

He possessed no literary advantages; but "he was a faithful man, and feared God above many." He took pleasure in the welfare of his fellow-creatures: he learned to rejoice with those that rejoice, and to weep with those that weep. Uprightness and integrity preserved him from the practice of every thing mean and sordid; and he lived to prove the truth of that scripture, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him."

As a husband, he was kind, gentle, affectionate, and forbearing: in friendship, he was faithful, steady, and persevering; and if, at any time, he had occasion to administer reproof, he so conducted himself, as to give room to the party reproved, to conclude, that "*faithful are the wounds of a friend.*" As a Christian, holy zeal was not the least of those graces by which he was distinguished. For several months before his death, in connection with some of his pious friends, he took an active part in the establishment of Sunday-schools, and in carrying on the worship of God in several of the neighbouring villages. At Wyken coal-mines, God has greatly blessed their pious labours; so that, in those dark and deep caverns of the earth, where horrid oaths were heard, men call upon the name of the Lord.

We are now come to the "chamber where the good man meets his fate." Here we are called upon to "mark the perfect man, and behold the upright; for the end of that man is peace." The messenger of death arrested him; but he was clothed with "the armour of righteousness on the right hand, and on the left." As soon as he felt the first blow of the tyrant, he exclaimed, "I am a dead man." After a severe struggle, which lasted eighteen days, the conflict was finished, the glorious victory was won, and the happy saint was clothed with immortality; and he is now a king and a priest unto God and the Lamb for ever and ever. But let us draw near his death-bed. His only hope was in a crucified Saviour; his mind was serene; and if, at any time, those who attended him seemed agitated, he would say, "Be calm, be calm;" adding,

"This heavenly calm within my breast,
Is the dear pledge of glorious rest."

He had a melodious voice, and was remarkably fond of singing the praises of God. He frequently remarked, that whatever might be said of fine singing, none could sing like pious Christians. As long as strength permitted, he frequently sang the following verses:—

"From Thee, my God, my joys shall rise,
And run eternal rounds:
Beyond the limits of the skies,
And all created bounds.

The holy triumphs of my soul,
Shall death itself outbrave;
Leave dull mortality behind,
And fly beyond the grave." &c.

Those who heard him will not soon forget with what animation he exclaimed, "O what a mercy it is to be translated out of darkness into marvellous light!" When the pangs of death were upon him, he said, "That pang was lighter: what a mercy!" A little more than an hour before his death, he said to his attendant, "Do not you see them coming? Christ and his angels are coming for me. In one hour I shall be at home!" A few minutes before he expired, he exclaimed, "They are coming; they are coming; they are just here!" These were the last words he was able to utter. He then silently and sweetly entered into that rest which remaineth for the people of God, on the morning of May 3, 1817, aged 40 years. May I live the life of the righteous, and may my last end be like his! G. J.

Review.

Self-Cultivation recommended; or, Hints addressed to a Youth leaving School. Fenner, 5s. 6d. Boards.

At a period in which persons of almost every description are trying their hand at writing, both "those who can, and those who cannot," it is very pleasing to perceive the former on the advance; and still more gratifying would it be to find them increase in such proportion as to warrant the indulgence of the fond hope, that, at some future time, they will gain the complete ascendancy over the latter. That were indeed "a consummation most devoutly to be wished," particularly by those whose duty it is to give some account of the numerous publications which are constantly issuing from the press. It would relieve them from that embarrassment which they generally suffer, from the fear of offending against justice on one hand, by commending a book which possesses no merit; or against charity on the other, by telling the truth, and thus wounding the feelings of a worthy man, but weak writer. It would, also, save them from the dire necessity of filling the narrow pass, bounded on either side by these formidable barriers, with something still duller than the dull book reviewed, and being compelled, every successive walk, to blunder over, or trample upon, former remarks, which lie so thick in the way, as very much to impede their progress, and which threaten, eventually, to render the path absolutely impassable.

In the present instance, our attention is turned, not to a sensible writer only, but to an intelligent family, a group of authors; almost all of whom have rendered themselves not less popular than useful, by their various publications, which are too well known to need our advertisement, and too highly esteemed to require our commendation; but we may be allowed to gratify ourselves by expediting their introduction to a few families, into which, perhaps, they would not otherwise so soon find their way.

We are now indebted to Mr. Taylor himself, the honoured husband and father of our esteemed female friends, Mrs. Taylor, and her daughters, Ann and Jane, for a most valuable performance. Our readers will perceive the nature and design of the publication, by the following extracts from our author's very sensible preface:

"To prove to the young, that their education is not finished, but only begun,

when they quit school; that all their hopes for honourable excellence must rest on their own exertions; that now, especially, their exertions promise successful issue; to rouse the noble determination of acting well; of putting forth mental energies on principle: this forms the single object of the following pages."

This work, which is very interesting, and still more instructive, is, we conceive, well calculated to secure the attention, and advance the improvement, of the higher orders of juvenile readers. But to those who loll on the sofa, listening to the notes of certain writers, miscalled poets, or whose thoughts are continually hovering about two or three fine passages, in a few favourite novels, or works of imagination, as they are termed, (though, in one sense, very improperly, for there is no species of writing half so stupid,) it will present no charms; they will consider it insipid, and find it hard of digestion. By the higher orders of youth, however, we do not refer to the upper ranks of civil society, which are formed by greater degrees of wealth and by titled birth; but to those who are distinguished by their intellect and talent. Of course, we do not mean *all*, nor *only* those young gentlemen who walk abroad in Hessian boots, highly japanned, and long great coats, half covered with braiding and fur, and who seldom venture five hundred yards from home, after sun-set, without their tuck-stick, or sword-cane, in order to defend a life, should it be attacked, which, at some future period, *may* be useful. These appendages, where considerable mental improvement has not been previously made, will not enable their possessors to perceive the point, discern the beauty, appreciate the merit, comprehend the design, or improve by the perusal, of this volume.

But, on first reading the piece before us, we must frankly confess, we felt as though we had expected too much, or the author had done too little. Not being conscious, however, that our expectations had been in any degree extravagant, and finding it difficult to show in what respects, or where, Mr. Taylor had been deficient, we had recourse to a second and very careful perusal, in order to account for, and, if necessary, to correct our first impression. The result was, we soon felt a partial, and, perhaps, rather premature disappointment, begin to give place to a considerable portion of real pleasure, though not of entire satisfaction.

While, however, this concession is made on our part, we think the circumstance of a re-perusal being necessary for it, implies what we really, but reluctantly, believe to be the fact, namely, that there is some want of perspicuity in the style. The words, we conceive, are not always well chosen, nor do the different members of a sentence invariably occupy the best position. The periods are very frequently inverted, and often too unconnected. The piece, both in reference to ideas, and the mode of conveying them, is too elliptical. It is too intellectual; we do not mean too sensible, but not sufficiently tangible. The thoughts rather overdo and overload the words; the latter are too few to carry the former. The ideas are too numerous; we mean for the space which they occupy; they are stuck together, not exhibited or displayed to advantage. The coin is pure gold, and full weight; but the legend is not perfectly clear and legible. It requires the inspection of a connoisseur to decypher the superscription, and determine the value of the piece. Nor is this fault merely casual, but general and characteristic. We do not, however, in this instance, attribute the defect to what we think the common origin of obscure writing—the want of clear ideas, for we are persuaded Mr. Taylor has a talent not frequently exceeded for correct thinking, and bold conception. It must then, we presume, be the effect either of a want of care and patience, which is manifested when authors are satisfied with their compositions too soon; or of a singular taste,—a taste, at least, not in exact concordance with our own. It certainly does not arise from the former; we are under the necessity, therefore, of ascribing it to the latter; and it is no uncommon thing

for writers who possess great minds, to possess also their singularities.

Perspicuity is indispensably necessary to all good writing, being that quality which corresponds with the design of language: it ought, therefore, never to be sacrificed to fancy, or fashion, or indolence. While it is always necessary, it is more so on some occasions than others. When the thinking is not only important, but recondite, and, of course, out of the way of the inexperienced mind; and when the publication is intended for young people, who are not apt at straightening the crooked, or supplying what is wanting, then is it necessary in the highest degree. On these accounts it is particularly to be regretted, that the hand of an adept is frequently wanted, to unravel an intricate, reform an ill-constructed, or complete an imperfect sentence. A publication of such sterling excellence, and high merit, ought to have been written, not merely so as that it might easily have been understood, but so as that it could not have been easily misunderstood. The latter, in all cases, particularly for young people, who are unused to investigation, and averse to trouble, ought to be more difficult than the former; since obscurity, brought in contact with inexperience and indolence, will lead to mistake and error.

But, besides the want of perspicuity, the style is deficient in variety, beauty, and harmony. It is hard, stiff, and monotonous. Our author's pen is neither pliant in itself, nor plastic in its operation; it too much resembles a straight piece of iron, with a sharp point, called a style, the writing of which displays neither beauty, nor ease, but is ill-formed and unsightly. Almost every page in the book deserves a better, a more appropriate, and a more pleasing dress. Partly, then, from the nature of the work; partly from the manner in which it is written, and still more from the inexperience and incapacities of those for whom it is designed, we fear it will not be so extensively useful as it might have been.

The volume consists of the following chapters:—1. On the Purport of Education to fit us for our Station in Life. 2. On the different Sources of Instruction. 3. On the Period of leaving School, as best suited to real Education. 4. On the Importance of Self-Cultivation. 5. On the various Objects of Self-Cultivation. 6. On using our Talents. 7. Self-Cultivation may hope for the Divine Blessing.

We intended to analyze the respective chapters; but ..... we have not. Here we lament the absence of that general perspicuity of plan, which is as necessary as a plain and intelligible style. The commencement of every paragraph which leads off to a new train of thinking, or which gives a different view of the subject, ought to be very distinctly noted. That there is a change of thought, is not enough: it should be *prominent*. The reader should not be left to look for it: it should be boldly presented to his eye, that it may be the more deeply printed on his memory. As words are the necessary signs of ideas, so a sentence at the head of particular paragraphs distinguished by italics, or some numerical notice, is necessary as the sign of a new train of thought, a new view of the subject. Reading such a book as the present, resembles a journey, for the first time, over hill and dale, without direction-posts or mile-stones, which, to a young traveller, is both difficult and discouraging. He has nothing to guide his way, to measure the distance, or to mark his progress. He knows not where he is; and if any thing upon the road has struck him as singular, or beautiful, or dangerous, he will not be able to point out the spot to another, nor to find it himself, without commencing his journey afresh, and walking straight on, with a sharp look out, till he unexpectedly comes up to it. We remember many beautiful similes, many fine thoughts, many admirable paragraphs, in this volume; but we know not where to find them. We are informed that the wisest author, and because he was wise, sought out *acceptable words*, and set his proverbs *in order*. The first is necessary to understanding a subject; the last to retaining it; and

understanding it is essential to its having *any*, and retaining it to its having its *full* effect upon the mind. We know the present mode of writing is becoming fashionable; but this consideration does not satisfy us: we wish to avoid the complaisance which would commend, and the bigotry which would condemn, a practice, merely because it is new. Before we adopt, or reject, any alteration, we ask, Is the change an *improvement?* But, nevertheless, as "variety is the spice of life," as this remark is of general application, and as we have no desire to render life more insipid than it is, we would not always reject a new way, though it were only as good as the old one.

The fifth chapter, On the Objects of Self-Cultivation, we think, might have been more comprehensive, and, at the same time, more minute and distinct; and the sixth, On using our Talents, is either not appropriately designated, or it has the appearance of an intruder.

These remarks have cost us some self-denial. It would be matter of great regret to us, to give to a single member of so excellent a family a moment's pain. But we cannot withhold these critical remarks, because we think them just and important; at the same time that we do not wish to be "too rigidly censorious;" since

> "A string may jar in the best master's hand,
> And the most skilful archer miss his aim."

After all, we certainly think very highly of the work, and do most cheerfully recommend it to all those young persons, and others, who may be supposed capable of deriving advantage from it. There is not a sentence, not a thought, in the whole work, that can possibly injure them; not one but will convey a new idea, or increase the value of those previously acquired; not a principle but will expand virtuous habits and pious exercises, or strengthen those already formed.

Happy the author who was able and disposed to write such a book—happy the father whose son is capable of deriving from it all the advantages which it is calculated to impart—happy the son who has access to such aids and inducements to self-cultivation—happy the reviewer who should never be called to notice a performance of inferior merit: in fine, happiness must be connected with the diffusion of sentiments so eminently adapted to advance the interests of intellect and piety, and to increase the pleasures of social intercourse, and the charms of the domestic circle, by giving a still higher polish, and greater value to the diversified attainments of cultivated life.

We select from the last chapter, a single paragraph, written, we think, in Mr. Taylor's best manner. He justly and beautifully observes of those who live in an uncivilized state, "where arts are unknown, science uncultivated, and commerce unattended to," and where, consequently, "there are misery, want, superstition, and every kind of suffering;"—

> "Such do not hear the voice of Almighty Benevolence, saying, Arise, and labour. Bind, and prune, and dig, and sow; form, build, beautify, exalt. Here are around you, in rich abundance, materials, tools, immense powers of action; apply them. While you sit still, I shall give you little; up, and be doing. Invent, it shall delight you; make, it shall be useful to you; keep, it shall enrich you another day; associate, mutual kindness shall make you happy: ye shall cultivate one another; ye shall do soon, by mutual assistance, what by individual exertion no one can ever effect. Let me see fields of golden corn waving; there is a fine vale for them: gather me flocks on those mountains: drain that marsh, it will make the air wholesome: on that knoll assemble a village: teach the hollowed tree to float in that river: catch the fish, allure the birds, drive off the beasts of prey, defend the cattle, educate the children. Activity will bring health; wants will lead to invention; inventions will produce accommodation; accommodation will give leisure; and leisure, which avoids the fatigue of labour, gives opportunity for thinking. The being who lives idly, lives rebelliously, contrary to nature's first law and finest feeling: he must take, as his appropriate punishment, poverty, ignorance, misery, and want." p. 165.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Letter from the Rev. Dr. Marshman, to Mr. Ivimey.

"Serampore, April 1, 1818.

"My Dear Brother,—The contents of this will, I think, exceedingly cheer you. An Auxiliary Society is already formed at Calcutta, and another at Fort William; and we hope many others will be established in India—wherever indeed our brethren are. We must not despise the day of small things, relative to any of them. I trust the Lord is about to bless the Mission in India, in a greater degree than ever. We are exceedingly filled with hope, and we trust you unite with us herein.

"I am ever, my dear brother, most affectionately yours,

J. Marshman."

The enclosure to which Dr. Marshman refers, in the above note, was a printed Circular, addressed to the missionaries at their different stations, of which the following is a copy:

"Dear Brother,—We send you a copy of the Review of the Mission, addressed to the Society. Throughout the whole of Britain, Auxiliary Societies are now formed to raise funds for the spread of the Gospel; and we have long thought that every Christian in India ought to exert himself for India. Considering, therefore, the great exertions made in Britain for the evangelizing of the heathen, nothing can be more proper than for missionaries who are on the spot to stir up their friends, each at his own station, and by lessening the expenses of the Society there, enable them to send the gospel elsewhere.

"Last year the Society wrote to us to inquire, whether we could not stir up the congregation at the Lal-Baazar Chapel to aid them in supporting the brethren at Calcutta. In pursuance of this request, we addressed a Circular Letter to the members of the congregation, earnestly intreating them to come forward in aid of the Society's funds. This was not then done; but the object of the letter is now realized in the formation of an Auxiliary Baptist Society, composed of the members of the congregation, brother Lawson being Secretary, and brother E. Carey, Treasurer. And if all the brethren connected with the Society would exert themselves to form similar Auxiliary Societies, each at his respective station, that they might lessen the Society's expenses there, the funds of the Society could be employed elsewhere, and important good would result to the station itself.

"The object of each Auxiliary Society should be, to aid the Society's exertions in India. As the Society, however, expend their money here, they of course require none to be sent to them; they are aided in the most efficient manner when the monies raised at each station meet a part of its expenses. If one-half, or a fifth, or even a tenth of the missionary expenses at your station, were therefore met on the spot, the Society would, in that degree, be both aided and encouraged. And should you ever raise more than your own station requires, you may enjoy the unspeakable satisfaction of spreading the gospel around you.

"In offering this advice, far be it from us, dear brother, to assume any authority over you, or even to attempt to stand between you and the Society. Why should we? You must have all the labour of collecting the money at your station, and surely you, with the friends who raise it, being on the spot, know far better how to apply it profitably than we can at a distance from you. Further, all the Society's missionaries are equal, and equally dear to them. Correspond then immediately with the Society, dear brother, and cheer their hearts with an account of what you also are enabled to do in helping them from year to year: and encourage yourself by recollecting, that if you can find around you only seven persons able to subscribe each a rupee monthly, you will have the satisfaction of raising Ten Guineas annually, in aid of their praise-worthy exertions for India.

"You may perhaps find it useful to print a Report annually of the money you raise, with the names of the subscribers. Such a Report you have only to draw up and send us, and we will print it as a token of brotherly affection.

This you can circulate in your neighbourhood, and send a copy to the Society for insertion in the Periodical Accounts. And how will it delight the Society thus to witness every one of their missionaries sharing their labours, and each bringing from his own station what the Lord shall give him there! How will it encourage the friends to increased exertion at home, when they contemplate the various Auxiliary Societies formed in India with the same object in view! And what a rich re-action will be produced in India, when the Periodical Accounts, containing the aggregate of the whole done in India and Britain, shall be read at each station! As before said, the friends at the Lal Baazar Chapel have already begun, and probably those in Fort William will follow. We would indeed now do it at Serampore—but the fact in reality is, that we have done it for many years, not only with a view to supporting our own station, but to propagating the gospel throughout India; but our drawing the funds almost wholly from our own labour, and thus being ourselves both subscribers and Committee, has rendered it needless, and therefore ostentatious to publish annually an account of what we do. Be encouraged then, dear brother, and the Lord will be with you; and if each of the Society's missionaries in India thus form an Auxiliary Society around himself, however small it may be, we may hope, through the Divine blessing, to see the Mission not only established in India, but in a few years increased to double, and even treble its present extent and efficiency.

"We are, dear brother, your affectionate brethren and fellow-helpers,

W. Carey,
J. Marshman,
W. Ward."

Extract of a Letter from the Rev. John Chamberlain, to the Same.

"Mongyhr, April 1, 1818.

"My Dear Brother,—Well, you will say, what prospects have you? What have you been doing? What shall I say? I will tell you all I can. In last November, my family and I went to Diggah, to meet our dear friend Mrs. W. from Agra, who came all that way (400 miles) to follow her Lord in his appointed way. Then I had the happiness to baptize a person, whom I can look upon as the fruit of my former labours. A letter from her, received to-day, says, that she 'went on her way rejoicing' all the way home again; and in her journey distributed about 700 gospels and pamphlets amongst the people in the towns and villages by the river side. I rejoice in this, as my work is thus carried on by others, while I am engaged in another department.

"On the 27th of December, (1817,) Glory be to God, Hingham Misser, a native, was baptized in the Ganges, just below our house. His conversion and baptism have made a great stir among the natives. On the day he was baptized, some said, '*Monghyr's Kanak Kata gye:*' i. e. 'Monghyr's nose is cut off.' By which expressive phrase, great disgrace is intended. Hingham Misser is a Brahman, of very respectable cast and connexions. He had been employed as a reader of the scriptures for more than twelve months, during which time he had shewn such an attachment to Christianity, as to separate himself from all his connexions. He was visited by illness for some months, during which time none of his relations cared for him: none called to see him. On his recovering, he was enabled to make a profession of his faith in Christ, before many witnesses: to do which, he has left a wife and five or six children, and his home. Two lads, his eldest sons, saw him baptized in the river as though they saw him burned, and they have not spoken to him since: they may be twelve or fourteen years of age. To one of them the father sent a pair of shoes, which he threw away with contempt. The relations unite to support the family, and many others unite with them to preserve the whole from becoming Christians. I suspect, however, that this will not last long: the benevolence of a native is seldom a perennial stream. Of all the professions of Christianity, which have been in this country, few have been attended with such triumphant circumstances as this has been. Hingham Missar is a very meek man, very humble, very diligent, and of a good understanding in the scriptures; he is daily employed in the instruction of the people here, amongst whom he boldly declares his profession, and meets with more attention than in his circumstances could have been expected. Brindabun, our aged native brother, has been greatly encouraged by this instance of Divine favour. He is now gone to Diggah, in company with Nygunsookh, a young man who was baptized about a fortnight ago. He was sent by the brethren from Diggah for instruction, and remained here upwards of two months: he was originally from Joypore. We have one inquirer whom Brindabun and

Nygunsookh brought from a party of pilgrims; he has shaved himself, and appears very hopeful. Another young man appears to be on the Lord's side, but his fear of his father and mother prevents his coming forward. An European lady has, I hope, been brought to discover her sinfulness, and the excellency of the Saviour, by a visit to Monghyr, which Providence brought about. She is mother-in-law to sister P. She appears to be brought from the state of mind of the boasting pharisee, to that of the contrite publican. Brother Capt. P. is not yet returned from the Cape, to which he went on account of the state of his health. We were rejoiced to hear from you, respecting brother Buck, as we had been very anxious on his account. Our sister Moore has been removed by death, and our brother Moore is in deep distress, and has been afflicted with a fever for a long time. I regret that I have to impart no welcome tidings respecting myself: I have been labouring under a cold ever since I left Diggah, and from the beginning of this year have been almost laid up. For a whole month I did nothing. My cough, which is very severe, is attended with asthma, and what will be the termination of my complaint is at present very dubious. I am much debilitated in body, and do very little. I delight in the work of translations, and have my heart set upon the completion of two versions for the work of God. But my heart fails me. If my cough continue, what can I do? Pray for me, for I hope I shall not be beyond the reach of prayer when you get this. Peace and good will be to Ireland, and to France, and the Isles of the sea. Give the united love of his Monghyr friends to brother Buck.

"Ever, my dear brother, your unworthy but affectionate brother,

J. CHAMBERLAIN."

NEWS have been received of the safe arrival at Calcutta of Mr. and Mrs Sutton, and Mr. Adams.

A letter has been received from Mr. Joseph Phillips, missionary at Java, by his father, dated Samarang. This station is upwards of 300 miles from Java. At the time he wrote, no one could go out except in boats, as the rainy season had set in. Mr. and Mrs. Phillips were well, though death had made great ravages among the Europeans. He can preach in the Malay language, and is applying himself to the Javanese.

Domestic Religious Intelligence.

ECLIPSE OF THE MOON.

ON Wednesday morning, the 14th of this month, there will be a visible eclipse of the Moon: but as she will not have approached her ascending node nearer than about 10 degrees, her latitude will be too much south to admit of her entering far into the earth's shadow, the centre of which never makes any sensible deviation from the ecliptic. The eclipse begins at 53 minutes after four, and ends at 24 minutes after six. The ecliptic opposition, or time of full Moon, is at 28 minutes and 25 seconds after five, (or 14 minutes and 39 seconds, *mean time.*) The middle of the Eclipse, or the nearest approach of the centres of the Moon and of the earth's shadow, will be at 39 minutes after five, *apparent time*, when the Moon will be about two digits eclipsed. It may also be remarked, that during this eclipse, the edge of the earth's shadow will be projected entirely from the sea, the visible part of the shadow being at first formed from the frozen parts of the Southern Ocean, and afterwards from the same ocean in more temperate regions. There will not be another visible eclipse till Wednesday evening, March 29, 1820, when the Moon will rise eclipsed about a quarter past six. J. F.

CASES OF MEETING HOUSES.

To the Editors of the Baptist Magazine.

THE Committee appointed to superintend the Cases presented by particular Baptist churches, for assistance in building and repairing their places of worship, request, through you, to inform the friends of the denomination in the coun-

try, who may stand in need of pecuniary aid from London, that in order to obviate the difficulties that have been complained of, as to the length of time which cases, after presentation, have had to wait, previous to their being recommended, it has been determined that after the present year, "all cases presented to the committee shall be carefully examined, and when approved, the Secretary do inform the churches, that *whenever they think proper to collect in London*, their case will be signed at any monthly meeting of the Committee." It is hoped, that this resolution will have the effect of preventing the impositions that have been lately practised, of persons collecting on behalf of churches, by whom they were not authorized; as it must be obvious to every reflecting mind, that if a church may collect under the sanction of the Committee, immediately upon their case being approved, there cannot be the least pretence for an attempt to collect without that sanction, unless the applicants should feel that their case would not bear investigation.

For the information of those persons who may have occasion to apply, the Committee beg you to insert the following rules:—

That the concerns of this Society be managed by a Committee, consisting of the minister and two messengers, annually sent by each of the churches belonging to it, and of one other person from each of such churches, (either a member or not,) to be chosen by the Contributors, at the annual general meeting, held in the month of June.

That no case engage the attention of the Committee from any number of persons not formed into a church, nor unless it be signed by the church, and recommended by at least two ordained neighbouring ministers.

That no case shall be dismissed or determined immediately on its presentation; but, on its first reading, shall be referred to the consideration of a subsequent meeting of the Committee.

That no case shall be determined on by the Committee, until the trust-deed of the meeting-house and premises, or a copy of it, is sent up for inspection and approved.

That where there are not as many as five Trustees, the Committee will expect the church to enlarge the number to at least nine persons, members of churches of the same faith and order; and that it is indispensable in all cases, that the choice of new Trustees should not be in the surviving Trustees, but should be vested in the men members of the church. Those deeds (among others) will be approved, which are drawn according to the printed form, circulated by the Committee of Deputies appointed to protect the civil rights of Dissenters.

That no person can be permitted to collect upon a case, unless he has an authority in writing from the church.

That the person who collects, be desired, once a week, to deposit the money collected with the Secretary, and that he report to the Committee the amounts he shall from time to time receive, and that the church do draw upon the Secretary for the sum paid him.

It will follow, from the above rules, that to enable the Committee to judge of a case, a statement in writing must be sent up, which should contain the reasons for the erection, enlargement, or repair; the nature of the property, whether freehold, copyhold, or leasehold. The number of members forming the church; their profession of faith; the usual number of stated hearers. The amount of the whole of the expenditure, including purchase of ground, erection, deeds, &c. The amount collected by the church among themselves, and the amount collected in other places, which will of course shew the balance due. The case must be signed, on behalf of the church, by the pastor, deacons, and members, at a church meeting, and recommended by at least two ordained neighbouring ministers, in their own hands writing, and with the case, the trust deed of the meeting house, or an exact copy of it, must be sent up.

All communications for the Committee must be sent, post paid, to Mr. Gall, Solicitor, No. 70, *Basinghall-street*, their (gratuitous) Secretary.

BRANCH BAPTIST *MISSIONARY SOCIETY.*

A Branch Society in aid of the Baptist Mission, formed at *Maidstone, Kent*, on Friday, July 17, 1818, Mr. Hawkins in the chair; when several resolutions relative to the Society were moved and approved of.

Appropriate speeches were delivered by Messrs. Hope, Giles, Stanger, Cornford, Cranbrook, Rogers, Bentliff, and Dobney. A lively interest on behalf of the perishing heathen was excited, and it is hoped that this Society, formed at the county town, will stimulate all the churches in Kent that have not yet exerted themselves in this important cause, to follow their praise-worthy example.

Perishing millions are calling, in language that must be felt by every benevolent heart, "*Come over and help us.*"

At the close of the above meeting, the following resolution was unanimously approved:

That it is highly desirable that a County Auxiliary Society, in aid of the Baptist Mission, should be formed. That to promote this object, a meeting be held at the *Rev. Wm. Giles's Meeting-house, Chatham*, on Tuesday, the 29th of September next; and that Messrs. Giles, Rogers, Shirley, Cornford, Hope, Acworth, Davies, Laker, and Stanger, be appointed as a provisionary Committee, to carry the above into effect, by communicating with all the Baptist ministers in the county.

Maidstone, July 17, 1818.

Men of Kent, and brethren in the kingdom and patience of Jesus Christ, it is hoped this infant commencement will be crowned with the approbation of the Head of the church, whose kingdom you wish to advance; and that the proposed meeting will be sanctioned with your presence, counsel, influence, and prayers. Remember, union is strength!

SOUTH LONDON AUXILIARY *Baptist Itinerant and British* MISSIONARY SOCIETY.

On Tuesday Evening, August 18, 1818, a numerous and respectable Meeting was held at the Rev. J. Hoby's, Maze Pond, Southwark, for the formation of a *South London Auxiliary Baptist Itinerant and British Missionary Society.* Thomas Thompson, Esq. took the chair at seven o'clock, and the following resolutions, (among others) were unanimously carried:—

1. That the prevalence of ignorance and depravity, and the deficiency of religious instruction, as well in the vicinity of the metropolis, as in the numerous villages throughout the kingdom, are deeply to be lamented; and that it is, therefore, the imperative duty of Christians, of all denominations, to encourage every effort for the salvation of their *fellow countrymen.*

2. That the successful efforts of the Baptist Itinerant and British Missionary Society call for grateful acknowledgments to the Giver of all good, for the tokens of his approbation of their labours; and that the object and constitution of that Society are cordially approved by this Meeting.

3. That in order to extend the operations of the Parent Society, by the increase of its funds, and at the same time to meet the moral and spiritual wants of the inhabitants of the southern vicinity of the metropolis, an Auxiliary Society be now formed, and called the '*South London Auxiliary Baptist Itinerant and British Missionary Society.*' The Rev. J. Edwards, T. Jarvis, of Jersey, G. C. Smith, J. Hoby, and others, delivered interesting addresses in support of the resolutions. Nearly £20 were collected in the course of the evening. After singing "Praise God, &c." the assembly dissolved, and it is believed that all present were truly gratified.

This new Auxiliary is formed on a plan similar to that of the Auxiliary Tract Societies. One-fourth, *at least*, of its funds will be annually transmitted to the Treasurer of the Parent Society; it is intended, with the remainder, to establish Sunday Schools, and open new places of worship, in Southwark, and its vicinity, where the spiritual necessities of the numerous population loudly call for the aid of Christian benevolence. The Parent Society will thus be benifitted in a two-fold manner; by the improvement of its funds, and by the execution of its designs. May the time soon come, when, contemplating the success of our labours, we shall be compelled to exclaim, with grateful admiration, "This is the Lord's doing, and it is marvellous in our eyes!"

Subscriptions and donations will be thankfully received, by Thomas Thompson, Esq. Brixton, *President;* Mr. T. Pewtress, 67, Newington Causeway, *Treasurer;* and the Rev. J. M. Cramp, 1, Buckingham-place, Kent-road, *Secretary.*

NEW MEETINGS OPENED.

WOLSTON, WARWICK.

On Wednesday, April 22, 1818, a small neat Chapel, in the Baptist denomination, at Wolston, in the county of Warwick, was opened. In the morning, the Rev. James Jones, of Monk's Kirby, commenced the service by reading the scriptures and prayer; the Rev. J. Burder, of Stroud, Gloucestershire, preached from Psalm cxxii. 6, 7, 8; and the Rev. F. Franklin, of Coventry, from Job, viii. 7.

In the evening, the Rev. J. Jerard, of Coventry, preached from Acts, v. 20; Messrs. Sheffield, of Bulkington, Bromiley, of Leamington Spa, and Shakespear,

of Southam, were severally engaged in the devotional exercises of the day. The services were truly interesting, and well attended, though the weather was very unfavourable. £25 were collected towards the expenses of the building, which leaves a debt of upwards of £180 for the liquidation of which, it will be necessary still further to solicit the aid of the benevolent public; upon whom the peculiar situation of the place, the poverty of the people, and encouraging prospects of usefulness have powerful claims.

BRAYBURN LEES.

JULY 30, 1818, was opened a plain and neat chapel at Brayburn Lees, about five miles from Ashford, in the road to Folkstone. Four years ago, Messrs. Skinner and Scott, occasional preachers belonging to the Ashford church, hired a dwelling house in the place, for preaching and for establishing a Sunday-school. A few children at first attended, which has since increased to 150; and their improvement has been very encouraging. It was at length determined to build a place of worship, which has been done at the expense of £150. Fifty pounds of the money has been collected of the neighbours, and of the friends at Ashford; and £21 on the day of opening. Mr. Broady of Ashford, preached in the morning; Mr. Giles, of Eythorne, in the afternoon; and Mr. Marsh, of Hythe, in the evening: Messrs. Skinner, Scott, Coppin, and Carpenter, engaged in prayer. All the services were well attended, and the pleasure generally felt on the occasion will not soon be forgotten. It may be proper to add, that four persons, to whom the preaching has been blessed, have been baptized, and united to the church at Ashford.

THORNHILL.

IN the year 1813, the Baptist Itinerant Society for the counties of York and Lancaster, introduced the preaching of the word into the neighbourhood of Thornhill, a village near Dewsbury, in Yorkshire. In the year 1814, five were baptized; and in the year 1815, four more, in the river Calder, by Dr. Steadman, who were the fruits of these itinerant labours. For some time divine worship was carried on in a school-room; this, however, could not be continued, and a chapel has been built, 12 yards square inside, without galleries. This building has cost upwards of £300. On Monday, August the 10th, 1818, it was opened for the public worship of God.

Half-past ten, A. M.—Mr. Larom prayed; Mr. Mann, of Shipley, preached, from 3 John, 2; Mr. Neale, of Osset, (Independent minister,) concluded.

Two, P. M.—Mr. Scarlett, of Gildersome, prayed; Mr. Stephens, of Rochdale, preached, from Phil. i. 3—5; and Mr Hale, of Heckmondwicke, (Independent minister,) concluded.

Six in the evening.—Dr. Steadman prayed and preached, from Acts, xiii. 26, and concluded.

A collection was made after each sermon, which in all amounted to £17 5s. 11½d. towards the liquidation of the debt. The debt yet remaining on the chapel is about £64. The day was interesting in a high degree to the friends of religion; nor can we forbear to add, that the prudence of our friends at Thornhill, in applying the money they have raised, as well as their diligence and generosity in removing their debt, merit high commendation.

NEW MEETING OPENED, AND CHURCH FORMED.

SOUTH SHIELDS.

AGREEABLE to the Resolutions passed at the last Northern Association of Baptist Churches, a large and commodious room has been taken on the foundation of the Northern Baptist Itinerant Society, in the large and populous town of South Shields, which was opened for divine worship on the 28th of June, 1818, by Mr. Winter, a student from the Bradford Academy, under very favourable circumstances. On the following Sabbath a Sunday-school was begun, which consists of 90 scholars.

On Wednesday, the 2d of September, a church was formed in the above-mentioned meeting-house, of members of different churches residing there, according to the order of the Particular Baptists. The service commenced at two P. M. Mr. Winter began by reading and prayer; Mr. Whitfield described the nature of a gospel church. The letters of dismission from North Shields, Monkwearmouth, and Newcastle-upon-Tyne, were read by Mr. Pengilly; after which the members were requested to signify their union as a church by holding up their right hands. Mr. Whitfield gave them the right hand of fellowship, and offered prayer on their behalf; Mr. Williamson preached to the newly formed church, from 2 Cor. xiii. 11

Mr. Sample concluded by prayer; after which the ordinance of the Lord's Supper was administered, at which Mr. Whitfield presided.

Met again at half-past six.—Mr. Fisher began in prayer; Mr. Pengilly preached, from Daniel, ii. 44, 45; Mr. Whitfield concluded the interesting services of the day, which were numerously attended.

ORDINATIONS.

PENNEL.

On Tuesday, the 24th of March, Mr. Thomas Harris, late student at Bristol, was ordained pastor over the Baptist church at Pennel, in the county of Monmouth. Mr. Lewis, of Chepstow, introduced the service, by reading and prayer; Mr. Jones, of Cardiff, explained the nature and order of a gospel church; Mr. Edmunds, of Trosnant, prayed the ordination prayer, and gave the charge to the minister, from Rev. ii. 10; Mr. James, of Pontrhydyrun, preached to the people, from 1 Cor. iv. 1; and Mr. Morgan, of Bethany, concluded in prayer.

KIDDERMINSTER.

In the year 1809, a small Baptist interest was formed in this ancient and once highly honoured town, which has since considerably increased. The late excellent minister, the Rev. T. Griffin, having removed to America, Mr. S. R. Allen was called to the pastorate; to which office he was solemnly ordained on Wednesday, July the 29th, 1818. The Rev. B. H. Draper, of Coseley, delivered the introductory discourse. The usual questions being put, and replied to, the Rev. T. Waters, of Pershore, offered the ordination prayer; the Rev. H. Page, of Worcester, gave the charge, from Colos. iv. 17; the Rev. T. Morgan, of Birmingham, preached to the people, from 3 John, 8; and the Rev. M. Thomas, of Abergavenny, preached at the Independent meeting-house in the evening.

The devotional services were conducted by the Rev. Messrs. Helmore, Thodey, and Redford, (Independent.)

Kidderminster is a most important station, containing a population of ten thousand souls. It has been honoured with the labours of a Baxter, and the distinguished piety of a Joseph Williams. The prospect of usefulness is highly encouraging.

HORHAM.

On Thursday, August 7, 1817, Mr. Matthew Harvey, (of Hadleigh, Essex,) was ordained pastor over the Baptist church at Horham, Suffolk, Mr. Tidd commenced the service, by reading the 4th chapter of Ephesians, and praying; Mr. Cowel, of Ipswich, stated the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. Simpson, of Diss, offered the ordination prayer; Mr. Ward, of Diss, gave the charge, from 1 Tim. iv. 6, and concluded the morning service,

Afternoon.—Mr. Hickman, (Independent,) of Denton, prayed; Mr. Payne, of Ipswich, addressed the church, from 1 Tim. iv. 12; also Mr. Tidd preached, from Heb. xii. 22; and Mr. Smith, of Carlton, concluded the pleasing services of the day.

STRADBROOK.

On Thursday September 25, 1817, Mr. Thomas Goldsmith was ordained pastor over the Baptist church, at Stradbrook, Suffolk. Mr. Harvey, of Horham, commenced the solemn service of the day by reading and prayer; Mr. Ward, of Diss, stated the nature of a gospel church, asked the usual questions, and received the confession of faith; Mr. Simpson, of Eye, offered the ordination prayer, Mr. William Shenston, of London, (Mr. Goldsmith's late pastor) gave the charge from Deut. xxxi. 23, and concluded the morning service. In the afternoon, Mr. Payne, of Ipswich, began the service by prayer; Mr. Cowell, of Walton, addressed the church from 1 Cor. i. 10; Mr. Cooper, of Stoke Ash, concluded in prayer. Met again in the evening, Mr Farley, of Wattisham, commenced the service by prayer; Mr. Francis, of Colchester, preached from Psalm cxviii. 25; Mr. Goldsmith concluded the important services of the day in prayer.

N. B. The church in this populous village is a branch from the church at Horham, and was formed February 20, 1817, of nineteen persons; since that period it has increased to fifty-three: twenty-six have been added by baptism, and eight by letter. There has been no dissenting interest in the village for more than a century past. There is a large population, and the church enjoys a pleasing prospect of an increase: a Sunday-school is established of more than one hundred children.

SPALDICK.

On Tuesday, April 21, 1818, the Rev. Enoch Manning, (son of the Rev. Joseph Manning, many years the respectable pastor of the church at Spaldick, Huntingdon,) was ordained to the pastoral office over the church assembling at Gamlingay, Cambridgeshire. Mr. Clark, of Biggleswade, began the service, by reading and prayer; Mr. Geard, of Hitchen, asked the usual questions, and received the confession of faith; Mr. Manning, senior, prayed the ordination prayer; Mr. Morrel, (Independent minister,) of St. Neots, addressed the minister; and Mr. Ragsdell, of Thrapston, addressed the church: Mr. Brown, of Keysoe, concluded with prayer.

In the evening, Mr. Hemming, of Kimbolton, preached, and closed the interesting services of the day with prayer.

MELBOURNE.

On Thursday, August 20, 1818, Mr. W. Pepper, (a student from Stepney,) was publicly set apart to the pastoral office, in the Baptist church at Melbourne, in Cambridgeshire. Mr. Brown, of Buntingford, read appropriate portions of scripture, and prayed. The introductory address was delivered by Mr. Wilkinson, of Saffron Walden, who also asked the usual questions, and received Mr. Pepper's confession of faith; Mr. Towne, of Royston, presented the ordination prayer; Dr. Newman delivered the charge, from Titus, ii. 15; Mr. Edmonds, of Cambridge, addressed the church, from Phil. ii. 16; and Mr. Pyne, of Duxford, concluded with prayer.

Mr. Carver's place of worship was kindly lent for this occasion.

In the evening, Messrs. Green and Reynolds, (students from Stepney,) prayed; and Dr. Newman preached, from 1 Tim. iii. 14—16.

NOTICES.

The members of the Baptist congregation at Leeds, in consequence of the great number of applications that have lately been made to them for assistance in building and enlarging places of worship, have resolved, "That a Committee be appointed, who shall meet on the second Monday in February, and the second Monday in August, to examine such cases as may be presented, and to fix the time of their being attended to; and that it is their intention to encourage such cases only as shall be approved and recommended by the Committee."

Thos. Langdon.

Leeds, Sept. 3. 1818.

The next Meeting of the Wilts and Somerset Association, will be holden at Melksham, on Tuesday, October 13. Mr. Saunders, of Frome, is expected to preach.

Robert Edminson, Secretary.

Poetry.

HYMN II.

"Hallowed be thy Name."

Oh! holy! holy! holy! Lord,
The great omniscient King;
Hosannas to thy righteous word,
May all thy people sing.

When the bright sun, with glad'ning ray,
Illumes the eastern sky,
Let praise salute the op'ning day,
Thy Name extol on high.

And when the length'ning shades of eve
Shall contemplation raise;
Then may thy hallow'd Name receive
Again the hymn of praise.

And whilst in songs the lips express
Our gratitude and joy;
Let the warm heart Jehovah bless,
And Him our thoughts employ.

Ye distant lands applaud his Name,
On all his goodness dwell;
His holiness aloud proclaim,
His love and mercy tell.

H. L.

HYMN III.

"Thy Kingdom come."

Hail the glorious Prince eternal,
Lord triumphant onward ride;
Trample down the foe infernal,
Quell the rebel heart of pride!
Lo! Messiah, God's anointed,
Open throw each massy gate;
Man's Redeemer he's appointed,
Welcome him with regal state.

Oh! what rapture fills the story,
Of thy mild paternal reign;
All is joy, and peace, and glory,
Free from sorrow, doubt, and pain.
May our hearts, as King, receive thee,
All thy righteous precepts love;
Oh! that we might never grieve thee,
But our deeds our faith approve.

Let the earth, let all creation,
Gifts and presents to thee bring;
Lordly realm, and mighty nation,
Bow before him, Christ the King.
Lord! may we the train be swelling,
Of the ransom'd, hallow'd throng;
May we, in the heavenly dwelling,
Sing of Thee, th' eternal song.

H. L.

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